Vol. CXLI No. 6

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THE UNIVERSITY OF MICHIGAN
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DECEMBER 1959

PUBLISHED BY
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THE AMERICAN ECCLESIASTICAL REVIEW

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Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00; 50 cents per copy.

Second class postage paid at Washington, D. C.

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington 17, D. C.

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CHEMICAL COMFORT AND CHRISTIAN VIRTUE

Recently a cartoon pictured a very peaceful scene on the shore of a placid lake. A pleasant grove comes down to the water's edge. It is eventide. A hammock is slung motionless between two trees. Stretched out in the hammock is a man in an attitude of complete relaxation. At his side his wife is knitting quietly. Not a ripple disturbs the lake. He turns to his wife and says: "Honey, will you get me my tranquillizers?"

There is a widespread use of chemical substances nowadays to kill pain, to relieve tension, to escape fatigue, to restore energy, to cause sense-pleasures and even to induce euphoria. The questions raised by such use are not new. Our age is a pleasure-seeking and comfort-loving age, it is true. But there never was an age which was not. Neither is the deriving of pleasure and comfort from chemical substances something new under the sun. Archeologists believe that the poppy seeds found in jars at the sites of the Swiss Lake Dwellers were used as an opiate—a sort of primitive tranquillizer for prehistoric man.

The kinds of chemical comfort which have appealed to human beings at various times and places make an exotic litany. The litany would include not only poppy seeds, but the coca-leaf, snakeroot, nicotine, peyote, mescaline, caffeine, hashish (mariahuana), kava, kola, mescal buttons and betel nuts. Most of these substances have been used from time immemorial—and not for any appreciable food value they have. Most of them are not nutritious. They have satisfied a different kind of need. They have provided human beings with something else than food, namely *a welcome effect* when introduced into the human system. This welcome effect is sometimes exhilarating, sometimes sedative, but at least it is comforting. These are substances that can deaden pain and hunger, release tension, assuage anxiety, alleviate fatigue, banish boredom, produce pleasures not only of taste but even of sight and sound, a mild euphoria, a wild ecstasy, a deep sleep.

I did not mention alcohol among these comforting substances, although, being so readily available and socially acceptable, it has always been one of the most widely used. But alcoholic beverages

are somewhat different in these two respects, that they do have caloric and other nutritional values as a general rule, and secondly, that the moral implications of their use by Christians is an old story that has been frequently explored by theologians in the past. In fact we have a special name for the virtue that regulates the use of alcoholic beverages: sobriety; and a special name for the vice that is opposed to it: drunkenness. Alcohol is a chemical comforter, but it is not one of the chemicals I have chiefly in mind at present. However, much of what is said about the others is also true of alcohol.

To the medicinal plants and drugs known to ancient man we have now added the immense resources of the modern pharmacopeia. We have the more powerful narcotics and anesthetics like morphine, heroin, cocaine, demerol, codeine, peraldehyde, chloral hydrate, ether, novocaine and a host of others. Drugs like these are so easily abused, so addicting, and so dangerous to health and welfare when they are abused, that their use is generally controlled very strictly by law. Even to possess certain narcotics without authorization is a criminal offense. And so, again, although these chemicals, too, can produce highly welcome effects, and though much of what is said can be applied to them, they are not the main object of our interest and concern.

I am interested rather in the kinds of chemical comfort that are relatively speaking quite easily available to the general public, and which are, or are getting to be, commonplace in our society. I do not suppose that we could locate in our immediate vicinity many chewers of the coca leaf or of the betel nut; but in other parts of the world these substances are readily available to millions of human beings and their use is almost as common as chewing gum is in the United States. Some of the chemical comforters we use most often in addition to alcohol are the following: caffeine in tea, coffee, and Coca-Cola; nicotine in cigarettes, cigars and tobacco; aspirin and the many compounds of which it is the principal ingredient; saccharin for sweetening; salt, pepper and spices for seasoning; benzadrine and dexadrine; a growing list of tranquillizers and energizers; the two hundred or more varieties of barbiturates on the market, such as phenobarbital, seconal, pentothal, amytal, tuinal, and nembutal. In addition there are now on the drug counters all those milder types of sleeping pills for which one does not even need a doctor's prescription.

MORAL QUESTIONS

It is because the use of chemicals is so widespread that the moral theologian begins to take notice of them, and begins to evaluate their use in the terms of his science.

For instance, there is probably no more widely used common drug than aspirin. It is a comforter *par excellence* for minor aches and pains. But all analgesics remind us of the question raised more than once by Pius XII as to the compatibility of pain-killers with the Christian doctrine of suffering. Our Lord refused to take wine mixed with gall to alleviate His cruel sufferings on the Cross. Relying on that example, some have objected that the use of narcotics and sedatives is at least not in conformity with the ideal of perfection, and of Christian heroism. Is there then something slightly un-Christian about taking an aspirin for a minor headache? And something slightly more un-Christian if one takes the aspirin for *fear* one *might* get a minor headache?

A cup of tea or of coffee has no calories. These beverages contain no food values. But the hundreds of millions of people who use them every day obviously get something out of them. Even without the caffeine I suppose these beverages would offer an occasion for friendly conversation and would promote the *bonum amicitiae* among men. (Up to the present there is no custom of taking tranquillizers in groups for sociability's sake). But there can be no doubt at all that it is the caffeine which is the most substantial contributor to the continuing popularity of these drinks. That is what accounts for the mild lift, the pick-up, or the mild sense of release which people find in a cup of coffee.

But do not imagine that coffee-drinking has escaped criticism on moral and ascetical grounds. It was only a few hundred years ago that the devout priests of a certain religious order in Europe protested bitterly against the introduction of coffee at breakfast. They maintained it was expensive, luxurious, worldly, and exotic, not in keeping with religious poverty, and not befitting men dedicated to God. They insisted on retaining their traditional breakfast beverage, which was beer.

At various times and in various places certain articles of diet can gain or lose a reputation for worldliness. Once they gain the reputation they become symbols, and they are likely to be thought

of as not only appropriate, but almost necessary objects of mortification for the Christian.

What about nicotine?

There seem to be many reasons, psychological, social and physiological, why smoking tobacco is a comforting experience to so many millions. It gives oral satisfaction, like gum chewing. It gives us something to do with our hands. It is an excuse to rest or take a break. It may make it possible for us at least to appear to be nonchalant. It, too, can promote the *bonum amicitiae,* whether in the formal setting of the peace pipe, or the more informal setting of the coffee break. (Of course smoking can interfere with the *bonum amicitiae,* too, when the smokers, as so frequently happens, are inconsiderate of the feelings of those who do not smoke). But smoking cornsilk would provide all these benefits and satisfactions. Yet cornsilk has never become a popular smoke and never will. The reason is that it does not produce that welcome effect, internally and physiologically, which tobacco smoke does. It is the nicotine that is missing. And although it is not clear just what this chemical does do to us physiologically, it is abundantly clear that its immediate effect for millions is to produce relaxation in place of tension, pleasure instead of pain, comfort rather than discomfort.

That is why four hundred and twenty billion cigarettes were smoked in the United States in 1957. And this in spite of the fact that there is more and more evidence of a connection between continued heavy cigarette smoking and eventual lung cancer. However, the causal connection has not been demonstrated yet to the satisfaction of the scientists. But one authority reminds us that if we now had as much evidence against spinach as we have against cigarettes, no one would raise a hand against the proscription of spinach from the national diet. Spinach has no nicotine.

And so the use of tobacco raises a variety of questions—as to the care of one's health, the danger of a minor addiction, consideration for the feelings of others, and even as to the compatibility of the use of tobacco with the profession of religious perfection.

During the last few decades the use of barbiturates has become more and more widespread. Obviously these sleeping pills have many legitimate medical uses. But physicians have become alarmed at what they call a national overdose of barbiturates. There are now over 200 varieties on the market under various proprietary names.

They are used principally as hypnotics, and if the patients only used them to go to sleep and only on sound medical advice there would not be so much cause for alarm. But when they are used to relieve the pain of tension, loneliness and anxiety, as a device for escaping life's inescapable hardships, when they are used by addictive personalities (for instance, as a substitute for alcohol), they can be exceedingly dangerous and exceedingly deleterious. Barbiturate addiction is in some ways much worse and more dangerous than morphine addiction.

Pius XII, in one of the last of his allocutions, addressed an International Convention of Neuro-psycho-pharmacologists.[1] He de-described in some detail the action of barbiturates and went on to discuss at still greater length the tranquillizers, and the moral implications of their use. He himself was one of the first to use chlorpromazine (Thorazine). A few years before his death he suffered a prolonged and dangerous attack of hiccoughs. His physicians sent to the United States for chlorpromazine, which was still in the experimental stage and not yet on the market. There are conflicting reports as to how well it worked.

The tranquillizers have worked wonders in mental hospitals and according to many physicians are a valuable tool in psychotherapy. But as the pharmacologists themselves indicated to Pius XII, it is dangerous for the general public to have uncontrolled recourse to these tranquillizers for the sole purpose of systematically avoiding emotional difficulties, the anxieties and the tensions which are inseparable from a life of action and the performance of daily human tasks. In this country tranquillizers are sold on a doctor's prescription.

Reading the advertisements in the medical journals one gets the impression that peace of mind is available by the bottle. It was estimated that in 1956, 35 million prescriptions (representing hundreds of million of doses) of tranquillizers were written in the United States. The amount prescribed has undoubtedly increased since then. The great bulk of these drugs can be presumed to have been used with proper supervision and for proper medical purposes. But we are already hearing of cases of people who pop tranquillizers into their mouths like peanuts. They call them happiness pills. These

[1] Pius XII, *AAS*, L (1958), 687-696. Cf. pp. 687 ff. and p. 690.

are the people who are looking for a short cut to peace of mind by escaping the everyday tensions imposed by mortal existence.

A certain amount of tension and anxiety is normal to human life and even necessary to it. It serves a useful function, the psychologists tell us. At least it is a goad to action. Societies and individuals would deteriorate if everyone floated around in his own tub of butter. This normal kind of tension should not be thought of as a sickness, unless one wishes to consider the unpleasant psychological aspects of it as a part of the sickness of original sin. A healthy personality experiences the tensions of daily life and is able to live with them. It is not only mental hygiene, but the Christian virtues of fortitude and patience which teach us how to do it.

PHARMACOSOPHROSYNE

To the moralist, then, an obvious question presents itself with regard to the widespread use of chemical comfort in modern society. What is the virtue which regulates the use of these drugs and chemicals, and the pleasures and comforts (so attractive, so insinuating) which they provide? The followers of St. Thomas will agree that the cardinal virtue of temperance is appropriately invoked for the regulation of similar appetites in human beings; and, in fact, over-indulgence in chemical comforts has already been referred to by theologians as a pseudo-gluttony. We have a special virtue called chastity to regulate the sexual appetite; a special virtue called abstinence to regulate the appetite for ordinary food and drink; and a special virtue called sobriety to regulate the appetite for intoxicating drink. But none of these species of temperance seems to be precisely appropriate for the appetite which seeks pleasure from drugs and chemicals.

Is there a special virtue which regulates the appetite for chemical comfort?

In the medical dictionary I found the word *pharmacophobia* to describe a morbid fear of drugs and chemicals. And I found the word *pharmacophilia* for a morbid love of drugs and chemicals. But I found no word to describe the *medium virtutis* in this matter. If we must have a good name, resounding and technical, for the virtuous, temperate attitude towards chemical comfort, the proper title and the *mot juste* is obviously: *pharmacosophrosyne*. It means moderation and reasonableness where drugs are concerned. It

means good sense about drugs, or drug-sense. I am not going to try to settle whether St. Thomas would approve of this division of temperance and this appellation for it. I leave this to others, who are better qualified than I to judge this point. The main thing is not the name or the technical classification. The main thing is to behave like a true follower of Christ where these beguiling substances are concerned.

To begin with no Catholic will argue that there is no place at all in the Christian scheme of things for the comfort derived from drugs. As for sedatives and pain-killers, Pius XII gave a thorough exposition of the true Christian position in his allocution to a symposium of the Italian Society of Anesthesiology. He reminded them of what he had said of painless, natural childbirth, in answer to those who had quoted, by way of objection, the text from *Genesis:* "In sorrow shalt thou bring forth children." He explained the Christian duty, the obligation, of mortification, inasmuch as this is required in our fallen state to avoid sin and to fulfill our duties faithfully. Then going beyond obligation he explained the Christian ideal:

> Instead of regarding this matter in the light of strict obligations, it is also possible to consider the precepts of the Christian faith which are not imposed under pain of sin: the invitation to a higher perfection. Must the Christian accept physical pain if he is not to set himself in contradiction to the ideal which his faith proposes to him? Does refusal imply a lack of the spirit of faith?
>
> Although it is beyond dispute that the Christian feels this desire to accept and even to seek physical pain in order to share the more in the Passion of Christ, to renounce the world and the pleasures of the senses, and to mortify his own flesh, it is important to interpret this tendency correctly. Those who manifest it exteriorly do not necessarily possess genuine Christian heroism. And it would also be erroneous to declare that those who do not manifest this tendency are devoid of heroism. Such heroism can, indeed, express itself in other ways.
>
> When a Christian performs, day after day, from morning till night, all the duties imposed by his state in life, his profession, and the laws of God and man, when he prays with recollection, works wholeheartedly, resists his evil passions, shows his neighbor the charity and service due him, and endures bravely, without murmuring, whatever God sends him, he is always living under the standard of Christ's Cross, whether physical suffering is present or not, whether he endures it or avoids it by permissible means. . . .

In specific cases, what are the motives which allow avoidance of physical pain without involving any conflict with a serious obligation or with the ideal of the Christian life? Quite a number could be listed. But, in spite of their diversity, they are finally summed up in the fact that, in the long run, pain prevents the achievement of higher goods and interests. . . .[2]

Pius XII returned to this theme and reiterated it in his allocution to the Neuro-psycho-pharmacologists just a month or so before his death. "In principle," he said, "there was nothing against the use of remedies meant to soothe or to suppress pain, but to renounce their use could be and frequently was a sign of Christian heroism." But he added that "it would be erroneous to pretend that pain is an indispensable condition of this heroism."[3]

The Pope's teaching apparently had direct application to the use of anesthetics and sedatives in cases of more serious need and more severe pain, but his principles by no means exclude lesser pain and suffering.

But what about just plain comfort?—the kind of minor satisfaction that comes from a smoke, or a cup of coffee, or from a betel nut for those who are so inclined—or from whatever chemical comforter is at hand and socially acceptable in the given environment? It is one thing to kill pain, another to seek pleasure. Is there something slightly disreputable in a Christian's looking for this kind of pleasure? Must I leave my body behind me if I am to follow in the footsteps of Christ, or may I bring along with me "my friends the senses?"

In my opinion these satisfactions are not sheer, superfluous self-indulgence. I do not subscribe to the idea that these are shady practices for the followers of Christ. The very universality of the use of such comforts argues to the existence of a human need, a minor need, it is true, but a real one, which deserves its minor satisfaction. Because of similar needs men take to mechanical comforters, too, like chewing gum when the taste is gone, or whittling sticks, or rocking in a chair. Psychologists may be able to explain to us why Matt Talbott got such comfort out of the pebble he kept in his mouth when he first stopped drinking.

[2] Pius XII, *AAS,* XLIX (1957), 129-137. Cf. pp. 135, 136.
[3] Pius XII, *AAS,* L (1958), 694.

The fact that sense pleasures are shared by both men and animals does not mean that when they occur in human beings they are not appropriate to human beings. Sense pleasures in human beings are objectively truly human pleasures. They can well be necessary, or useful, and entirely subordinate to one's last end, even when they appear to be *ob solam voluptatem*. Nor is it reasonable to exclude them, or to call them suspect, merely because they are derived from a chemical source which was unknown to our ancestors, or merely because the chemical source has somehow achieved a reputation for worldliness.

It is doctrinaire to exclude from human motivation and human life these minor satisfactions. They are so much a part of our psychological make-up that to try to banish them would be to throw a monkey wrench in the psychic works. They are part of the machinery that keeps us going. Christian renunciation, the mortification of the flesh, does not mean an attempt to abolish the flesh.

Much the same can be said of recreation. It is not something we merely tolerate. It is supposed to be pleasureable, and its pleasureableness is its very *raison d'être*. And yet we do not go to recreation, nor do we eat dessert (perish the thought!) *ob solam voluptatem*. In a similar way I see no moral problem in seeking satisfaction for these minor human tensions and minor human needs. For me the moral problem is to discover the *medium virtutis* in satisfying them, especially when the satisfaction is sought by means of chemical comforters.

THE MEAN OF VIRTUE

If there is such a thing, then, as the virtuous use of chemical comfort, how does one determine the mean of virtue and reason in this regard? There is not much danger of sinning by defect, although we occasionally meet people who have an altogether unreasonable fear or repugnance for drugs. And I suppose such a person might be led to refuse to smoke a peace pipe, or refuse to drink a toast, because of his unreasonable attitude.

It is the judgment of excess that is more difficult, because the matter is so highly personal, and people differ so very much in their reactions to various chemicals. It is one thing, for instance, to make a decision about starting to use some form of chemical

comfort, and quite another to make the decision to stop. The personal equation has been radically changed once a habit has been formed. Then, too, one must take into consideration the standards set by one's environment, which may be merely matters of taste and good manners, or may be matters of rules and regulations—college rules, company rules, seminary rules, religious rules, etc. To leave these things out of account would be to neglect pharmacosophrosyne.

I have already mentioned the term "pseudo-gluttonies" applied to our subject matter. But just as gluttony in food cannot be measured in numbers of calories, and just as excess in drink cannot be measured in percentages of blood-alcohol, so it is impossible to give any general quantitative norms for whole classes of people which would represent violations of the virtue. The reactions of individuals to the various chemicals are too utterly disparate.

Can you say how many helpings of pie make a sin of *gula?* The pleasure motive involved is certainly not inordinate in itself; that is, it is *per se* capable of being ordered to the *bonum honestum* and to one's last end. I do not know where to draw the line when pleasure is the explicit motive and when the apparent excess involves no danger to health, no danger to charity, etc.

And so we come to the question of danger to health which certain chemicals contain. Caffeine is a poison if taken in disproportionate quantities. Nicotine is deadly if enough of it enters the system at one time. People die of asphyxiation if their blood level of alcohol reaches six- or seven-tenths of one per cent. And so of all chemical comforters, and in fact of all chemicals. All chemicals are poisonous to human beings if taken in amounts the human system will not tolerate. Oxygen in the air we breathe is poisonous if we get too much of it. Water poisoning is described in works on toxicology. And since the human system is a very adaptable piece of machinery, and can learn to tolerate certain chemicals, and increasing amounts of certain chemicals, without any significant harm, and since the degree of adaptability of any given individual to any given chemical is a highly variable factor, it is clear how difficult it would be to establish any general norms of a quantitative kind where danger to health is concerned. And yet the individual who wants to decide what is virtuous for him personally can make some kind of an estimate for his own case, based partly on

medical advice, partly on the example of others in similar circumstances, and largely on what his own common-sense tells him as a result of his own experience. It is by trial and error that we learn which foods agree with us and which do not agree. The same will often be true of chemicals.

But there is one element in the use of chemicals which is sometimes lost sight of. That is their addicting potentialities. People become addicted only to those chemicals which produce in them a welcome effect. When a person becomes dependent on harmful, that is, toxic, quantities of any chemical which produces a welcome effect we say he is addicted to it. Dependence includes a peculiar need or craving which is to a greater or lesser degree compelling. It is a habit, if you will, but it is a habit which has assumed pathological proportions. It may have a physiological basis, or a psychological basis, or both. It may be very strong and almost unbreakable, or it may be relatively remiss. Some chemicals are highly addicting for most people if taken in sufficient quantities, for instance, morphine. Others are highly addicting for a great many people, for instance, alcohol. It is estimated that one out of fifteen or twenty users of alcoholic beverages in the United States become alcoholics. They are addicted in varying degrees. Other chemicals are addicting to a certain extent for a good many people, for instance, nicotine. A few people are tea or coffee addicts, bromo-seltzer addicts, etc. It is amazing to read of the unlikely substances to which human beings have become addicted in exceptional cases. For some are very easily addicted to almost any chemical that provides a welcome effect. They are called addictive personalities. Matt Talbott was probably one of them. It was harder for him, he said, to give up his pipe than to give up "the drink."

In making use of the comfort provided by chemicals it is only reasonable to take into account the danger of addiction, whether major or minor, which their use may entail. For even a minor addiction is a kind of slavery. When a person has that peculiar habit he is no longer the master. He is the slave. And this petty slavery to his addiction can lead to manifold inconveniences: a neglect of duty, a neglect of charity to others, unreasonable expenditures, interference with health, with work, with prayer.

In estimating danger to health, should one take into consideration not only danger of immediate sickness or harm, but the future

danger involved in long term use? Medical authorities say that the heavy smoker who continues to smoke heavily over a long period of time increases significantly the possibility or the probability of eventual lung cancer. Some make still more frightening predictions.

Dr. Charles S. Cameron, a representative of The American Cancer Society, give us these figures:

> Based on the assumption that present mortality rates for lung cancer will continue, and that present over-all death rates will continue, the chances of a young adult male's developing lung cancer are about one in fifty. If he never smokes, his chances of acquiring cancer of the lung are 1 in 170 to 190; if he smokes a pack or more of cigarettes routinely, he has a one in 15 to 20 chance of developing cancer of the lung. Alarming as these figures are, they are based on present rates, and these rates are rising rapidly. . . .
>
> The American Cancer Society . . . does not hold that smoking causes cancer of the lung. It does not propose to tell the public not to smoke. It does intend to equip the national conscience with the information by which it can make up its own mind fairly. If time should establish the innocence of tobacco, such a course will prove less blameworthy than failure to suggest caution to smokers and potential smokers of cigarettes today.[4]

It is one thing, however, to acknowledge from the medical point of view a degree of risk which physicians call significant or even unwarranted. But it is another to forbid every such risk under pain of sin. In matters of this kind one must be careful about imposing strict moral obligations on the whole community and on each individual within it on the basis of the statistically calculated danger of what may take place in the far distant future.

To illustrate: It is estimated by competent and conservative statisticians that one person out of 15 to 20 who drinks alcoholic beverages in the United States eventually becomes an alcoholic. We do not conclude: Therefore everyone is obliged under pain of sin to stop drinking because no one is justified in running such a risk. It may be true that the predictable danger of future addiction would be so great for some individuals that they personally would have an obligation not to drink at all. But mere statistical dangers of this kind, even if they are true of the population *en masse,* cannot take the place of prudence as a guide for the individual con-

[4] Charles S. Cameron, in *Atlantic Monthly,* 197 (Jan., 1956), 71-75.

science. For instance, if a person has already been drinking safely and moderately for twenty-five years, the general statistics on the incidence of alcoholism lose all meaning as applied to him. On the other hand in coming to a prudent decision as to drinking, the dangers of the practice ought certainly to be taken into account. and the public has a right to know what these dangers are.

In the case of cigarette smoking the moral problem is a little more difficult because the statistics apply to a more accurately defined segment of tobacco users: young adult males who smoke cigarettes, who smoke them heavily, and who smoke them heavily over a long period of years. But this is still rather vague as to quantity, and time, and status of the subjects involved.

Must we conclude from statistics like those furnished above that all heavy cigarette smokers are now obliged under pain of sin (venial sin, of course) to stop smoking, or at least to stop heavy smoking? I do not think it has come to that.

It is true that the duty of stewardship obliges us to take reasonable care of our health. But when the danger against which we are to protect ourselves is so problematical and so far distant, and when so many uncertainties enter into the calculation of it, it does not seem that God imposes a clear obligation under pain of sin to take this particular means of *diminishing* the danger. To stop smoking, or to cut down on smoking, would not eliminate entirely the future possibility or probability of cancer in any case. It would merely diminish it to some unknown extent. Even the heavy smoker who stops entirely now may still get lung cancer.

Besides there are other authorities who blame the alarming increase in lung cancer on factors other than cigarette smoke.

We can react to these frightening statistics in two ways. We can say: "Just think of it! How horrible! One out of every twenty gets cancer!" Or we can say: "Just think of it! What a relief! Out of every twenty of those heavy smokers, nineteen can keep right on smoking the rest of their life and no matter how long they smoke they will never get cancer of the lung!"

We are all destined to die of something or other. When lung cancer does strike it is generally in later life, when the death rate from all causes is higher, and one's life expectancy is very much reduced. To me it does not seem at all clear that I have a strict obligation under pain of venial sin here and now to stop heavy

smoking precisely in order to increase my chances of living a few years longer so that I can die of something else. By giving up smoking I would not make sure to live one day longer. I would merely increase my chances to some highly problematical extent. The heaviest smokers who stop completely now, and those who never have smoked at all, may accomplish nothing as far as future lung cancer is concerned. It may already be too late to prevent it.

In the face of all these uncertainties, I think we ought to go slow before declaring that the principle of stewardship binds us under pain of sin to give up heavy smoking now because of the danger of lung cancer at some distant future time. The wiser and better thing to do is another question. If the danger becomes great enough and near enough, then the question of sin may have to be discussed. But when it is discussed the problem will not be the morality of smoking a given amount on a given occasion but of heavy smoking over long periods of time. And even this would depend on the reasons for the smoking and various personal and subjective factors that might excuse running the risk.

Meantime it seems to me more practical, if we are to talk about sins of excess in the use of chemical comforters, to judge the sin in terms of present harm to health, or present danger of addiction, or excessive indulgence in a pleasure-seeking that can be compared to gluttony, or lack of consideration for others. Often the moral question, or the point of perfection, is raised not by inhaling the tobacco smoke, but by exhaling it—in someone else's face.

CHRISTIAN IDEALS

It is not my purpose, however, to go into the casuistry of sins against our new-found virtue of pharmacosophrosyne. This delightful virtue, which inculcates sweet reasonableness in the consumer of chemicals, goes beyond mere questions of obligation. Hand in hand with Christian fortitude, patience and mortification it gives us direction and counsel in the renunciation of these comforters, as well as in their use.

Christian mortification urges us to renounce bodily pleasures and comforts even when they are entirely permissible in themselves. But not to renounce all such pleasures and comforts. That would be manifestly impossible, and insistence on it would be equivalently a refusal to recognize the legitimate claims of the flesh. It would

expose one to the suspicion of an un-Christian denial of the holiness of the flesh—the flesh that was sanctified in the Incarnation and is destined for a glorious resurrection. When I enter upon the way of Christian perfection I cannot leave my body behind. "My friends the senses" must accompany me on that journey. Whether they come as friends or as enemies will depend largely on the kind of treatment I give them.

Has the use of chemical comfort some special repugnance to the practice of evangelical renunciation? Is there some intrinsic reason why these pleasures must be singled out for rejection by a Christian, why they *must* be chosen as objects of mortification? I have been unable to find any.

The discussion of the ascetical implications of the virtue of pharmacosophrosyne would involve us in some theological questions and disputes, which, though not altogether irrelevant, might lead us far astray. And so I believe we can prescind from these questions: 1) What kind of a good intention is required to avoid acting *ob solam voluptatem* in sense pleasures? 2) Is an actual intention from a supernatural motive always required for supernatural merit? 3) Would mortification have been appropriate or necessary in the state of original justice? 4) To what extent must natural motivation be excluded or renounced in order to avoid moral imperfection in the supernatural order? 5) Are positive moral imperfections always venial sins?

The Christian who held for the minimum in all these matters would still be within the bounds of solid Catholic teaching. He would by no means be a less perfect follower of Christ by reason of his championship of his position. No doubt he would make more concessions to human nature than those who defended the opposite opinions. But to conclude that these concessions are less Christian would be to beg the question at issue in these disputes: What *does* the law of the Gospel demand?

At all events, no matter which opinions are defended, the theologians on both sides are still faced with the recurrent problem of regulating their own lives, and helping others to regulate theirs, according to universally acknowledged supernatural principles of Christian morality and Christian detachment from creatures. The tantalizing personal problem for the sincere followers of Our Lord, whether they make use of a chemical comfort or renounce it, is

to draw the line between a wholesome indulgence of the pleasures of this life, and an excessive, pagan pursuit of them. This problem, Christian self-denial versus un-Christian hedonism, can arise from amusements and recreations, from sports and dancing, from table delicacies or from any of the numerous pleasures which the modern world makes so readily available. It arises from chemical comforts, too. But in themselves they are no different from the others, and their use offers no intrinsic repugnance to Christian ideals.

But there are several reasons why the renunciation of chemical comforts, or of some of them, is an *appropriate* method of practicing exterior mortification. In the first place they are, by definition, pleasurable, so that they afford an opportunity for real self-denial. In the second place, they can very often be renounced without any harmful effects either mental or physical. Thirdly, their renunciation, in addition to binding the soul closer to God in the bonds of charity, often turns out to be definitely beneficial in the natural order. Fourthly, some chemical comforts are frequently abused, and some are peculiarly liable to abuse because of their addicting potentialities. To renounce one of them, or some of them, therefore, as a measure of self-denial, not only benefits the renouncer, but gives good example to others who are in danger of abusing them. Fifthly, some chemical comforters, through some accident of custom or of culture, have become for certain times, regions, or environments, symbols of worldliness. This does not make them condemnable at all in themselves, for those who are seeking Christian perfection, but it explains partially why they are considered peculiarly appropriate objects of mortification in those times, regions and environments. This may explain, too, why their renunciation is sometimes called for by the injunctions of a religious rule, or the exhortations of a Roman Pontiff.

It may even be a question not so much of worldliness as of good manners and politeness. No lady drank gin fifty years ago. Before the first world war it was shocking to see a woman smoke a cigarette. If Bloody Mary were converted, and went right on chewing betel nuts on her South Pacific island, nobody would think her particularly unmortified, or worldly, or even impolite. But if she came to this country she could not chew snuff in the better circles, and if she entered religion she would not even be allowed to chew gum. Common courtesy and common life are both good mortifications. But styles in mortification as well as in civility can

change in the course of the centuries. A Flemish mystic of the twelfth century was much admired by her contemporaries because for seven long years she fasted on nothing but bread—and beer. This latter part of her diet would be considered an off-beat ascetical practice today.

Seriously, we seem to be in a period now in which the methods and techniques of the ascetical life are undergoing change and development.[5] The outlook of modern dynamic psychology is undoubtedly contributing to that development. But the underlying principle of renunciation, including the renunciation of sense pleasures, will never change. It is essential in the teaching of Our Lord.

In applying this principle to individuals we are more aware today than ever before of the relative character of ascetical practices. The amount of deprivation, of pain, and discomfort, involved in a given act of mortification is relative first of all to our standard of living. This standard is probably the highest in comfort the world has ever known. Whether this means we have become a soft generation is irrelevant. For in any case it certainly means that a given measure of external deprivation involves greater actual hardship to the individual today than it did to his hardier forbears.

We are more alert also to the infinite variability of subjective reactions to physical pain, to anxiety and mental discomfort. To renounce a given chemical comforter, for example, a tranquillizer, a smoke or an aspirin, may seem at first sight to be such a small matter that only the pussillanimous would refuse it to Our Lord. But the threshold of tolerance for pain or tension is infinitely variable, too. Some courageous spirits almost thrive on physical self-denial. In others the threshold is so low that even small deprivations become practically unbearable.

That is why we leave so much to the liberty of the individual in his choice of appropriate objects of mortification. It does not help people to grow in holiness to insist on uniform measures of renunciation which are too heroic for them. It takes trial and error to find out what God is calling us to in this regard. We may be on the lowest rung of the ladder of fortitude and patience. Trying to climb too fast may throw us off the ladder entirely. Of course, the

[5] Cf., for example, *Christian Asceticism and Modern Man: A Symposium* (Philosophical Library, 1955).

opposite error, just as dangerous, and even more prevalent, is not even trying to climb.

Earlier in this discussion I asked the question: How does one find the *medium virtutis* in the use of those chemical comforters which provide minor satisfactions for minor human needs? The answer was an appeal to good sense, common sense, drug-sense, the sweet reasonableness of Christian virtue. This is a highly personalized exercise of judgment. A man must use his own reason to settle his own case. He must study the scientific facts, look around him, compare and evaluate, select and reject, in this matter as in any other if he wants to find the permissible course, the wiser course, the more perfect course for himself. No one can do it for him. He cannot even do it for himself without the enlightenment of God's grace.

I feel sure that this appeal to reason and to grace is the kind of answer St. Thomas would approve, whether he agreed in calling it pharmacosophrosyne or not.

Our age is not distinguished from others by its love of pleasure and comfort. It is distinguished rather by the unprecedented multiplication of the means we have at our disposal to escape pain, discomfort and boredom and to provide pleasure and comfort. Altogether unprecedented is the profusion of chemical substances which can now achieve these ends. Millions upon millions of people have become habituated to their use. Is this bad? Not altogether. Apart from all their indispensable medical uses, they have a legitimate place in the scheme of things *just as comforters.* Not a very high place, perhaps, but a legitimate place. They provide minor satisfactions for legitimate human needs.

However, a question is now beginning to be asked about some of them—the more addicting ones. Given these human needs and tensions, and granted the fact that men will inevitably find satisfactions for them, are chemicals, especially addicting chemicals, the best and wisest way of providing the satisfactions? The experts in medical and mental hygiene doubt it. They think that healthier methods of satisfying these needs could be found in the resources of the individuals and of society. Perhaps a theologian is allowed the suggestion, then, that a healthier solution may be found in the resources of virtue and grace. When one studies the matter, it is

remarkable how well the principles of mental hygiene agree with those of Christian asceticism.

But as far as the multitude is concerned, I am a little afraid of what the consequences might be if we suddenly took away from immense numbers of people the minor satisfactions they have been accustomed to achieve through chemicals, especially alcohol and nicotine. What would they do instead? One is reminded of the man who first cut out smoking, then cut out drinking, then cut out dancing. Now he is cutting out paper dolls. It is simply too much to expect that ordinary people are going to deny themselves these satisfactions, and it would be unwise to try to make them do so unless we are prepared to put in their place other satisfactions of a more acceptable kind, and if possible of a higher kind. Surely our ingenuity and resourcefulness can help people to find better ways. It goes without saying that the higher the quality of the new satisfactions, whether in the sensitive, the intellectual, or the spiritual order, the more truly human they will be and the more in keeping with the following of Christ. But the final and highest answer of Christianity to these problems is not the discovery of new and better pleasures. It is to be found only in the doctrine of the Cross, which is not a doctrine of comfort and self-indulgence but of self-renunciation.

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ECUMENISM AND CONVERSIONS

I

The term "ecumenism" refers to the complexus of theories, projects and plans which envision the reunion of Christendom. For any Catholic, this goal cannot be anything less than reconciliation of the baptized non-Catholics with the Holy See. Catholic writers are accustomed to distinguish this activity from those under the direction of the Congregation for the Propagation of the Faith whose primary regard is to the unbaptized and pagan masses of the world. Some, however, tend to press this admitted distinction to a degree which, to us, does not seem to be justified. They press the distinction at times to such an extent as to make us wonder whether they take sufficient account of extensive portions of sacred doctrine bearing upon, especially, the nature and necessity of the Church and the nature of Catholic faith. Of course, their intentions are of the best, but some of their theories seem to have implications which will prove to be detrimental to the constant pastoral practice of the Church. We are not here referring to those who would try to accommodate the doctrines of the Church to the tenets of the dissidents, a practice which was censured by Pope Pius XII in *Humani generis*. But we do refer to those whose justified esteem for our separated brethren tends to obscure their awareness of the fact of separation and of what their reconciliation will involve.

The idea going the rounds, deriving from some circles in Europe and appearing in periodicals and books published in this country, is to this effect: "Ecumenism does not mean making converts to the Church; it means helping the separated communities to excel in the good they have already. Thus, imperceptibly, we shall all be drawn together gradually." Those who hold this opinion are opposed to convert-making and treat it as something unworthy of consideration save when dealing with agnostics and pagans. We readily concede that different circumstances prevail in different places and that everything cannot be achieved all at once everywhere and at the same time. But to present this concept as an ideal to be worked for as opposed to the practice of convert-making is unrealistic and cannot be squared with some of the explicit instructions of the Holy See.

At times, indeed, we have seen Papal statements invoked in support of this notion. The Popes would make complimentary remarks in encyclicals directed to separated groups. There would be no objection if the citation were used as intended, say, as a bond of sympathy, a recognition of something praiseworthy; but it would be saying too much were one to suggest that these very real qualities were to be taken as tokens of security in a state of separation. The Pontiffs do not envision keeping people out of the Church by such compliments, but rather to invoke the riches which their ancestors originally derived from the Church as motives for returning to the Church. We will go even further than that and assert that the invitations and instructions of the Holy See bearing upon reunion cannot be properly understood apart from the context of conversion. We have in mind here, especially, Protestant groups; the Eastern Dissidents constitute a special problem involving other considerations which would needlessly complicate our presentation. That is our thesis: The reunion of Protestants with the Catholic Church will be by way of conversion.

In discussing aims or goals, the old scholastics were wont to make a distinction which ideally suits our purpose. They spoke of a *finis qui,* a *finis cui,* and a *finis quo.* These are three facets of one and the same thing, but the distinction illuminates the study of the question.

The *finis qui* is the thing itself that is sought. In this case it is the reconciliation of dissidents with the Catholic Church. Pope Pius XI gave expression to it in these words:

> The unity of Christians cannot otherwise be obtained than by securing the return of the separated to the one true Church from which they once unhappily withdrew. To the one true Church, We say, that stands forth before all, and that, by the will of its Founder, will remain forever the same as when He Himself established it for the salvation of all mankind.[1]

The *finis cui* refers to the one for whose benefit the *finis qui* is sought. Of course, in this case, it refers to the non-Catholic. The boon which we seek for him is membership in the Mystical Body of Christ and security on the road to salvation. This may be seen

[1] Pius XI, *Mortalium animos, AAS,* XX, 14. English Translation: *The Promotion of True Religious Unity* (Washington, D. C.: NCWC, 1928), p. 14.

in the following citations: the first is from Pope Leo XIII, the second from the Holy Office.

> Weigh carefully in your minds and before God the nature of our request. It is not for any human motive, but impelled by divine charity and the desire for the salvation of all, that We advise the reconciliation and union with the Church of Rome.[2]
>
> Non-Catholics may certainly be told that, in returning to the Church, they will forfeit none of the good that the Grace of God had hitherto wrought in their souls, but that the return will bring this to its perfection and final consummation. Yet this must not be represented in such a fashion as to create in them the impression that by their return they were making a contribution to the Church of something essential that she lacked in the past.[3]

Per accidens, we might say that the Catholic Church also receives a benefit in the fact of the increase in its membership and the glory of having fulfilled its mission.

The *finis quo* is the act by which the *finis qui* is attained. With reference to the two previous aspects, there seems to be no difficulty. The discussion surrounds the *finis quo,* though we have never seen it expressed in just those terms. Our contention is, insofar as it bears on Protestants, that the *finis quo* is conversion. We propose to establish that assertion on statements of the sacred *magisterium.* We admit that it is not stated explicitly in so many words, but we affirm that there is no other way of understanding them.

Our first reason is *negative,* i.e., the condemnation of a similar contention. There is an historical case which bears some resemblance to the present question. In 1864, the Holy Office condemned Catholic participation in an organization called "The Association for the Promotion of the Union of Christendom" (called popularly A.P.U.C.). In this organization Catholics, Anglicans and Greek Dissidents agreed to pray for reunion. It was condemned for a

[2] Leo XIII, *Praeclara gratulationis,* in *Leonis Papae XIII Allocutiones, Epistolae, Constitutiones, aliaque acta praecipua* (Bruges: Desclée de Brouwer, 1900), V, 276. English: "The Reunion of Christendom," in *Great Encyclical Letters of Leo XIII* (New York: Benziger, 1903), p. 308.

[3] Holy Office, *Ecclesia Catholica, AAS,* XLII, 143. English: *Instruction on the Ecumenical Movement* (Graymoor, Garrison, N. Y.: Chair of Unity Apostolate, 1953), p. 5.

number of reasons, one of the most notable being the "branch theory" which does not directly concern us here. Apart from the consideration of the status of the parties concerned, it is the *finis quo* of the organization that also gave concern to the Holy Office:

> Hence no proof is needed that Catholics who join this Society are giving both to Catholics and Non-Catholics an occasion of spiritual ruin: more especially, because the Society, by holding out a *vain expectation of those three communions, each in its integrity, and keeping each to its own persuasion, coalescing in one, leads the minds of non-Catholics away from conversion to the faith,* and by the journals it publishes, endeavors to prevent it.[4]

The italicized words are of special significance: The notion of separated communities, each in its integrity and keeping each to its own persuasion, eventually converging and fusing with the Catholic Church is designated as a "vain expectation." It is true that Divine Providence may have a hand in the recovery of forgotten truths by members of the separated bodies for, in a subsequent letter to the Anglican members of the same group, the Holy Office ascribed their leaning toward the Church to the work of the Holy Spirit and prays that what has been begun will be brought to its fulfillment.[5] The beginning may have a Providential origin, but the terminus is conversion to the Church and the Holy Office rejected diversion from that objective to the hope for some impossible event. Our thesis is sustained negatively by the condemnation of its contrary.

We may also argue the point in a *positive* manner. Immediately prior to the Vatican Council, Pope Pius IX addressed a letter to all Protestants inviting them to return to the unity of the Church on the occasion of the approaching Council. He urged them:

> . . . to consider and seriously examine whether they follow the path marked out for them by Jesus Christ Our Lord, which leads to eternal salvation . . . Let all those who do not profess the unity and truth of the Catholic Church . . . satisfy the longings of their hearts and

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[4] Holy Office, *Apostolicae sedi, ASS,* II, 660. English: *Two Early Documents on Reunion* (Graymoor, Garrison, N. Y.: Chair of Unity Apostolate, 1954), p. 9. (Italics ours.)

[5] Holy Office, *Quod vos, ASS,* II, 668. English: *Two Early Documents on Reunion,* p. 15.

liberate themselves from that state in which they cannot be assured of their salvation. Let them unceasingly offer fervent prayers to the God of Mercy, that He will throw down the wall of separation, that He will lead them back to the bosom of our Holy Mother, the Church, in whom their forefathers found the salutary pastures of life, in whom alone the whole doctrine of Jesus Christ is preserved and handed down and the mysteries of heavenly grace dispensed.[6]

Note that the Pontiff assumes belief in Christ on the part of these people and invokes that belief as a motive for examining into His will as to the path that leads to eternal salvation. Pope Leo XIII, in writing to the English Non-Catholics, notes with joy, "the frequent and manifest works of divine grace in their midst," and continues:

With loving heart, then, We turn to *you all* in England, *to whatever community or institution you may belong,* desiring to recall *you* to this holy Unity. We beseech you, as you value your eternal salvation, to offer up humble and continuous prayer to God . . . With all our heart We pray that those who seek the Kingdom of God and salvation in the unity of faith may enter on the full realization of their desires.[7]

The Pope acknowledges the manifest works of divine grace and directs his exhortations to the *individuals* concerned, abstracting from whatever may be their present religious affiliations. Pope Pius XII rounds out the argument as follows:

From a heart overflowing with love we ask *each and every one of them to be quick and ready to follow the interior movements of grace, and look to withdrawing themselves from that state in which they cannot be secure about their own eternal salvation.* For though unsuspectingly they may be directed towards the Mystical Body in desire and resolution, they still remain deprived of so many gifts and helps from heaven which one can enjoy only in the Catholic Church. May they, then, enter into Catholic unity, and united with Us in the organic one-

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[6] Pius IX, *Iam vos,* in *Acta et Decreta Sacrosanctae Oecumenici Concilii Vaticani* (*Collectio Lacensis VII* [Friburgi Brisgoviae: Herder, 1892] col. 8). English: *Apostolic Letter of Pope Pius IX to Protestants and Other Non-Catholics* (Graymoor, Garrison, N. Y.: Chair of Unity Apostolate, 1952), pp. 6, 8.

[7] Leo XIII, *Amantissimae voluntatis,* in *Leonis Papae Allocutiones . . . ,* VI, 44. English: "To the English People," in *Great Encyclical Letters of Leo XIII,* p. 345. (Italics ours.)

ness of the Body of Jesus Christ, may they hasten to the one Head in the society of glorious love.[8]

The Pope urges "each and every one . . . to follow the interior movements of grace" having as a motive security regarding "their own eternal salvation." These terms are intelligible only if we think of them as within the context of the spiritual life of an individual. The *terminus a quo* is non-membership; the *terminus ad quem* is membership; the *via* is the exercise of intelligence and free will in co-operation with the movements of divine grace. We call this process conversion. And as salvation is a personal concern, the pursuit of it should not depend upon what other people are going to do. *Ergo*, the *finis quo* of the reunion of Protestants with the Catholic Church looks to the conversion of each and every individual.

Let them come in great numbers; God grant that this may take place. But the practice of the Church has always been: instruction, examination, personal profession of faith, sometimes conditional baptism and, at times, explicit abjuration of the errors on the part of each one. A minister does not make his congregation Catholic by simply signing a piece of paper. The Church regards each person numerically as important, and respects his personal dignity by requiring him to make his own act of divine Catholic faith; no one else can make it for him. From the doctrine bearing on the transition to the Faith and from the practice of the Church, we feel quite safe in affirming that the reconciliation of the Protestants with the Church will be by way of conversion.

II

In order to round out our study on ecumenism and conversions, it will be useful to discuss certain aspects of the view contrary to the one which we have sought to establish. It has been maintained by some that, instead of working for conversions, we should rather aim at quickening the good that the Protestant denominations already have. They are heirs to an incomplete spiritual capital and the idea is to preserve the organization itself and enliven this spiritual capital and gradually there will be an integration of the entire separate community with the Catholic Church.

[8] Pius XII, *Mystici corporis*, *AAS*, XXXV, 243. English: *The Mystical Body of Christ* (New York: America Press, 1943), p. 44. (Italics ours.)

What is this spiritual capital that is urged as a motive for not trying to make converts? The answer to this question bears on the thorny subject of *"vestigia Ecclesiae"* which space will not permit us to treat with any degree of fulness.[9] In short, this spiritual capital consists of certain contingent effects of Catholic doctrine and life which were not shed materially by the founders of the original separated bodies, and which, in some manner, survived among the members in subsequent ages. We find, for example, the practice of Baptism, belief in the Bible and in some doctrines of the Church, such as the Trinity, the Incarnation, etc. Beyond doubt, in very many cases, the adherence to these doctrines meets the requirement for supernatural faith, i.e., they are held by many as revealed by God and not simply as private persuasion. There may also be many such doctrines held simply on a human level and not by divine faith; there is no facile or empirical way of determining the quality of the assent.

Let us consider the social element—the denomination itself. A Protestant denomination is a certain loose union constituted in existence by the wills of its component members; in some cases, it is a department of the civil government. The truths to be found in it are not there in the manner of a deposit such as has been left to the Church by Christ. It is a fact of experience that no one truth can be predicated univocally of the whole membership. It is rather, a part of the personal equipment of the individual members. Moreover, the truth does not proceed from the ministry as from a *magisterium;* they make no claims to infallibility, in fact they assert the right of private judgment. Whatever truth comes through them is a portion of the Catholic message which they received from their ancestors. The denomination itself can furnish no motives of credibility for these truths. There is also a substantial variation in content as you pass from one part of the ministry to another; while one part discovers lost truths, another will jettison truths previously held. This is not to be taken as a polemical attack; actually, the fact that they hold some truths is something for which we may be grateful to the benign Providence of God. We are simply trying to locate the subject of attribution for the capital referred

[9] Cf. *"Vestigia Ecclesiae:* Their Meaning and Value," in Edward F. Hanahoe, S.A. and Titus Cranny, S.A., editors, *One Fold* (Graymoor, Garrison, N. Y.: Chair of Unity Apostolate, 1959), pp. 272-384.

to. And we find that this can be safely predicated of the individual member alone. There is a sense in which one might speak of a social possession of truths, provided we think of it as a certain common denominator. But a common denominator is a statistical judgment which tells us nothing of the quality of the assent given or whether it can be really predicated of this or that person.

When a Catholic speaks of the "deposit," he thinks of an objective corpus of truths, infallibly transmitted, which means the same to all those who accept it unanimously, on the motive of the truthfulness of God and as proposed by the Church which is assisted by the Holy Spirit. A Protestant denomination and its tenets are not regarded even by its own adherents as a somewhat attenuated version of this concept. We should think of the denomination rather as a collection of good souls who happen to hold some revealed truths by the grace of God; these truths may provide occasions for grace and the attainment of perfect charity as long as these people are invincibly ignorant of the true Church. We may speak of this as a kind of capital in the individual souls, but we would not be justified in concluding that this is an adequate substitute for membership in the Church.

Let us now turn to the individual soul. In the objective order, the attainment of eternal salvation involves much more than the simple adhesion of the mind to certain individual revealed truths. Christianity is much more than an ideology. There is also the Divine Society of the Mystical Body of Christ which embodies the total economy of the Redemption. Pope Leo XIII noted:

> The law of Christ is always to be sought from the Church, and therefore as Christ is for man the way, so likewise the Church is the way. He in Himself and by His proper nature, she by His commission and by a share in His power. On this account, those who would strive after salvation apart from the Church, wander from the way and are struggling in vain.[10]

These words must be understood in the general context of the doctrine of the necessity of the Church.[11] A person who is in

[10] Leo XIII, *Tametsi:* "Christ Our Redeemer," in *Great Encyclical Letters of Leo XIII,* p. 470.

[11] For a really worthwhile study on this doctrine, cf. Msgr. Joseph C. Fenton, *The Catholic Church and Salvation* (Westminster, Md.: Newman Press, 1959).

invincible ignorance of the true Church, but possesses the state of sanctifying grace, can certainly be saved. He has at least an implicit intention of entering the Church. He is saved, however, through the Church.

With regard to the existence of divine faith, the root of justification and the beginning of salvation, by those who are not actual members of the Church, some observations are in order. The Protestant world consists of people, who, for the most part, have been baptized. Now, if a person is baptized validly as an infant, he is made a member of the one and only Church of Christ. If on attaining the use of reason, he does not manifest in some manner his bonds of union with the Church and becomes associated with some religious society separated from her, he is no longer a *member* of the Church. This fact does not necessarily involve any sin on his part, since he is ignorant of the Church. The baptismal character remains. Sanctifying grace which is the effect of Baptism is not lost save by mortal sin; the infused habits of faith, hope and charity remain until destroyed by some deliberate contrary act. On attaining the use of reason, the baptismal character and sanctifying grace give him a title to the actual graces necessary to elicit an act of divine faith, at least with respect to those articles which are necessary by necessity of means (i.e., that God is, and is a Rewarder of those who seek Him [*Heb.* 11:6]; believed as revealed, of course, and not simply in a natural manner).

The above facts are commonplace in Catholic theology. Now we proceed further. It is quite possible for such a person to elicit an act of divine faith with respect to a given revealed truth proposed to him by his parents, ministers, or discovered by reading. Objectively, there are no sufficient motives of credibility to be found in the medium through which he learns the truth. But, in virtue of a *certitudo respectiva,* this medium suffices for him here and now. In theory, we say that he yields assent to the truths in the order in which they have been proposed. The reason he does not yet adhere to the Church and the other truths of revelation we attribute to the fact that they have not yet been sufficiently proposed. It often surprises priests who instruct converts how many of them accept with ease some very difficult truths. The reason possibly lies in the connaturality between the habit of faith, the truths already held, and what is now being taught (that is, abstracting from the motives of credibility which are also present). Conversion

is not always a process from unbelief to faith; very often it may be a movement from rudimentary faith to its full explicitation.

There is a difference to be noted here, however. A Protestant who has some modicum of divine faith is not in the same condition as a partly instructed Catholic. With the partly instructed Catholic, there is a *negative* element, that is, there are some truths which he does not yet know explicitly. With a Protestant, on the other hand, there may also be a *privative* element, that is, he may hold errors relating to the material object of faith. There is no suggestion here of guilt of any kind; the presence of these material errors, therefore, does not expel faith, because they are not held pertinaciously against the authority of the Church previously known to him.

There is another fact to be noted. In addition to the articles held by divine faith, there may be others, which are also revealed truths, which are held as a private "view" or personal persuasion. These individuals happen to agree with the Church on this or that particular point, but their motive is their own approval. We have no spiritual geiger counter wherewith to determine this, but converts assure us that, even though they may hold some of the same things they did before, they now hold them in a different way altogether.

The assent given to errors and the assent to truths held on private grounds cannot be said to be supernatural, but this fact does not eliminate the possibility of *some* supernatural faith in the case of Protestants. As regards those truths held on private grounds, we would at least say that these truths are not seen as unreasonable by those who hold them; for that reason, it should be easier for such individuals to accept them by divine faith after the infallible prerogatives of the Church become known to them. On the other hand, the presence of errors and inherited prejudices tends to becloud their way and render difficult the acceptance of truth from the Church. The shadows may be so intense as to preclude any thought of investigation; the term "invincible ignorance" is used to describe this condition. But it must not be regarded as necessarily permanent; it often yields to adequate information, charitable persuasion and the grace of God.

Protestants, as everyone else, daily receive actual graces from God. On the basis of truths they already hold by divine faith and in virtue of these actual graces, they are enabled to elicit an act of perfect charity. This perfect charity establishes a bond between themselves and the Church, which is the means of salvation. But

this condition is insecure at best, and that is our reason for seeking their reconciliation with the Church. In virtue of that state of sanctifying grace they are directed toward the Church, and are, in some way, conjoined to it; all the daily actual graces given them are meant to bring them into actual membership in the Church. This is the way the sacred *magisterium* has spoken on the subject, as we have seen.

Now let us apply the above considerations to the question raised. Can one speak of the "gradual integration" of an entire Protestant community with the Catholic Church? There are two ways of understanding that question. One way is the progressive conversion and incorporation into the Church of the membership of that community. If that is what is meant—emphatically, yes! This is the normal order of Divine Providence and the constant practice of the Church. Let us look at this for a moment.

The making of a convert involves the application of intelligence and free co-operation with grace on the part of the prospect; in the final analysis, conversion is the work of God. There are, consequently, many factors that are completely outside our control. A convert is not made by simply pressing the right buttons in his subconscious mind. The act of Catholic faith is a free decision prompted by grace after the prospect has satisfied himself of the prudence and the obligation of making that decision.

On the other hand, the Catholic Church seeks their adhesion to itself in virtue of a divine command: "Make disciples of all nations" (*Mathēteusate,* i.e., make members). This duty is not fulfilled by leaving them on the outside porch, as it were. In very many cases, they may have a salutary relation to the Church, but they are not yet members of it and the command is to make members. Moreover, the apostolic function in the Church is instrumental, that is to say, the effect produced is not attributable to the convert maker, but to God as primary efficient cause. We provide the labor; God gives the increase. If we do the work He will take care of the statistics. It may be that on a given occasion, many converts are made at the same time; on other occasions years of ardent toil may prove apparently fruitless. St. Francis de Sales, through meekness, gentle charity and firmness of doctrine was instrumental in bringing back some 72,000 Calvinists to the Church. They were souls in his diocese, and, in imitation of the Good

Shepherd, he sought them out. His spirit might well be emulated today.

Is there an alternate way of understanding the concept of a "gradual integration" of an entire Protestant community with the Catholic Church, that is, one in which no one is actually "converted," but in which there is a certain stirring of new life, a gradual appropriation of Catholic ideas, the progressive assumption of the form and features of the Church, and one fine morning everyone wakes up to find he is in one fold under one shepherd? There is a certain plausibility to this conception and we do not presume to set limits to the power of Divine Providence; but as a goal to be worked for, it seems to us to be specious and quixotic.

We readily grant that, in the order of Divine Providence, certain "movements" or trends of Catholic leaning may create a stir in separated bodies; it may well be due to the grace of God. But, as our Lord founded one Church, we may reasonably assume that if He has anything to do with such movements, it is to bring them into that Church. As the spies of Israel slipped into the Promised Land and brought back some samples of its produce, the separated brethren, through contact with the Church, may bring into their groups certain truths that have tremendous consequences for their lives. If the samples of wheat and grapes of the Promised Land of the Church have such a heavenly savor and enkindle divine fervor in their souls, should not their hunger and thirst for the real thing also be enkindled? Samples do not satisfy; they make us realize we are hungry. The gates are open to them; why should they remain in the wilderness? They may nourish themselves with these samples as long as they are invincibly ignorant of the true character of the Church. Not everyone grows spiritually with the same speed; as each one matures sufficiently to be able to see the Church as she really is, he has no choice but to follow the command given to Abraham: "Arise and come into the land which I shall show you." On his arrival, he realizes that the land is not really foreign to him at all—he has, in fact, come home.

Providential movements in separated bodies which have beneficial spiritual effects on those influenced by them are not designed by God to keep them where they are so that they can build for themselves a sort of substitute for the Church. No. They are meant to bring them eventually into the Church. In the customary order of

Divine Providence, a Protestant denomination does not move *per modum unius* in this any more than it does in anything else. Each soul is precious to God; each individual must freely follow as grace leads forward. He may not bury himself, as it were, in a passive anonymity and be swept along whither he knows not. If his present knowledge does not include the vision of the Church as it really is, let him resolve to be faithful to God and will whatever God wills for him until it is manifested to him explicitly. But he may not let his eternal salvation depend upon the action of someone else.

We have a good example of this in the case of the Anglicans. The Oxford movement was, undoubtedly, a Providential event; it transformed a large segment of the Establishment by the infusion of many ideas of Catholic tendency. It produced many noteworthy converts for the Church. It would be interesting to see how the most noteworthy convert of them all, Cardinal Newman, addressed his former co-religionists on the subject of the truths in their possession. Did he say: "Keep up the good work, stir the embers where you are and one day we shall all be together"? Here is an example of his thought:

> Seek those principles in their true home . . . You cannot change your Establishment into a Church without a miracle. It is what it is and you have no means of acting upon it . . . while you are one with it . . . If you would make England Catholic, you must go forth on your mission *from* the Catholic Church. You *have* duties towards the Establishment; it is the duty, not of owning its rule, but of converting its members. Oh! My Brethren! Life is short, waste it not in vanities; dream not; halt not between two opinions; wake from a dream in which you are not profiting your neighbor, but imperilling your souls.[12]

Pope Leo XIII at a later date dealt with the same movement when it was more advanced. What did he say to them? In his letter on Anglican Orders he issues this plea:

> Perhaps until now, aiming at the greater perfection of Christian virtue, and searching more devoutly the Divine Scriptures, and redoubling the fervor of their prayers, they have, nevertheless, hesitated in doubt and anxiety to follow the voice of Christ, which so long has interiorly admonished them. Now they see clearly whither He in His goodness invites them and wills them to come. In returning to His one

[12] John Henry Newman, *Difficulties of Anglicans* (London: Longmans, Green Co., 1897), I, 65-66.

only fold, they will obtain the blessings they seek, and the consequent helps to salvation of which He has made the Church the dispenser, and, as it were, the constant guardian and promotor of His redemption among the nations . . . We wish to direct Our exhortations and Our desires to those who are ministers of religion in their respective communities . . . Let them be the first in joyfully submitting to the Divine Call, and obey it and furnish a glorious example to others.[13]

Granted that some embers of faith and charity still glow in the hearts of the separated brethren; we, indeed, fervently desire to see them burst into flame. But the command of God still remains in force. To the good Cornelius of old, the angel said: "Send to Joppa and fetch Simon, surnamed Peter; he will speak to thee words by which thou shalt be saved, thou and all thy household" (*Acts* 11:13 f.). It is through listening to Peter, the divinely commissioned spokesman, that the Holy Spirit will come upon them. There is not a line of Scripture which suggests that they are to come to the gratuitous gift of eternal salvation on their own terms, or that there are alternate versions of Christianity. The embers are there through the benign Providence of God. These are not intended to keep them where they are but to draw them to the source which is Christ, the Head. Gradually, through the grace of God, each will come to see that to be fully united to the Head, he must also become a member of His Body which is the Church.

To foster this kind of development is our mission. But we do not help our separated brethren at all if we divert the direction of their thinking to some quixotic scheme that is outside the customary order of Divine Providence and which takes no account of their personal responsibility. By virtue of their own principles, they take personal responsibility for their own beliefs; no one is going to decide for them what they are going to do.[14] We accommodate ourselves to those principles to the extent that we urge them to

[13] Leo XIII, *Apostolicae curae*, in *Leonis Papae XIII Allocutiones. . . .*, VI, 209. English: "On Anglican Orders," in *Great Encyclical Letters of Leo XIII*, pp. 405-6.

[14] Note, for example, this observation: "It is in this sense of complete obligation to the Word of God as it compels the faith of the believer that Protestantism stands for freedom of personal judgment and belief. No finite religious authority (church, creed or even scripture) can compel conformity of conviction. Every man's faith must be *his own* faith. . . ." in Dillenberger-Welch, *Protestant Christianity* (New York, Scribners' Sons, 1954), p. 287.

study the Catholic Church and its motives of credibility. Their personal goodness gives us grounds for hoping that they will follow the lights and helps which God gives them, and we have no doubt as to the object in which those graces terminate. It may well be that the purchase of the field, in which the treasure is found, may cost them all they have; no one makes a purchase of this kind save in view of a great gain. In place of fragments, they will find the fulness of truth, complete certainty and peace and grace abounding.

The question of the reunion of Christendom is not an academic one; it is pastoral, i.e., it is an intrinsic function of the Church pertaining to the work of the salvation of souls. In view of this it would seem that to adopt the notion that we are not out to make converts is inadvisable. We would prefer to follow the direction of Pope Leo XIII to American Catholics:

> Our thoughts now turn to those who dissent from us in matters of Christian Faith; and who shall deny that, with not a few of them, dissent is more a matter of inheritance than of will? How solicitous we are of their salvation, with what ardor of soul we wish that they should at length be restored to the embrace of the Church, the common Mother of all . . . Surely, we ought not to desert them nor leave them to their fancies; but with mildness and charity draw them to us, using every means of persuasion to induce them to examine closely every part of Catholic Doctrine, and to free themselves from preconceived notions.[15]

To the non-Catholics, on another occasion, the same Pope wrote:

> Suffer that We should invite you to the unity which has ever existed in the Catholic Church and shall never fail; suffer that We should lovingly hold out our hand to you. The Church, as the common Mother of all, has long been calling you back to her; the Catholics of the world await you with brotherly love, that you may render holy worship to God together with us in perfect charity by the profession of one Gospel, one faith and one hope.[16]

On January 18, 1959, the opening day of the *Chair of Unity Octave,* His Holiness, Pope John XXIII, addressed these words to the seminarians of the Capranica College who attended the Mass celebrated by the Pope for the intentions of the Octave:

[15] Leo XIII, *Longinqua oceani:* "Catholicity in the United States," in *Great Encyclical Letters of Leo XIII,* pp. 334-335.

[16] Leo XIII, *Praeclara gratulationis, loc. cit.,* V, 279 (English, p. 311).

Never perhaps has the way been so strait by which men must enter, as St. Matthew writes; this means that to enter by it requires will power and abnegation. But if all of us act as the Lord wants us to do, as He hopes and expects us to do, then there will be many who will enter His fold, into the peace of His Heart, into the unity of His teachings.[17]

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[17] John XXIII, quoted in *The Tablet* (London), Vol. 213, no. 6193 (January 31, 1959), 116.

THE MAILBOX APOSTOLATE IN ENGLAND

Estimates from reliable authorities maintain that only about one-tenth of the non-Catholic population of England manifests respect for religion by attendance at Sunday Church services. This means that about thirty-three million people in that country have virtually no official public contact with things spiritual and, therefore, little or no desire to seek enlightenment about the main reason for their earthly existence.

In the light of this deplorable situation the Catholic Church in England has in recent times become more and more convinced of the need of contacting in one way or another the masses in their homes with a view to stimulating their interest in the welfare of their souls. Without such measures the Church feels unable to envisage in the near future any considerable progress in leading those in darkness and indifference to the true fold of Christ.

Of these efforts to contact the masses the most novel and fruitful is a movement born of the zeal and apostolic discernment of a young Irish priest laboring in the English mission. This is a mail-box apostolate which came into being about five years ago. Its dynamic founder, Father O'Connor, ordained in 1947 for his native diocese of Kerry, was led to the land of his apostolate by being sent on loan to the diocese of Lancaster in the north of England.

After five years in this English diocese Father O'Connor, not content with the ordinary work of a secular priest, sought and obtained permission to join the headquarters of the Catholic Missionary Society, an association of priests founded in 1902 to labor for the conversion of England mainly by giving missions throughout the country.

But even a short period in his new sphere of action saw this zealous young priest still far from satisfied with his missionary work. Brief experience told him that the message of his Society reached only scattered individual non-Catholics and such a small number of these that its influence on the masses immersed in deep ignorance and strong prejudices was inappreciable.

To remedy this vital defect in the apostolate of his Society he decided, with the consent of his superior, to found what he called the Catholic Enquiry Centre. This resolve he thought it auspicious to make public for the first time when he delivered an address to the Guild of Catholic Journalists in London.

For this movement the superior of the Catholic Missionary Society, Father O'Dwyer, now Bishop of Leeds, wrote a series of excellent lessons in twenty-one leaflets. Those who studied these leaflets were to be invited while doing so to send at intervals comments and questions to the Centre to be answered.

To secure readers for this course of instruction advertisements have appeared during the past five years in the national and provincial press inviting people to seek information about the Church through the mail without incurring any expense or other obligation. How extensive this advertising campaign has been we can well gauge from the fact that 1958 saw weekly insertions in eighteen national newspapers and magazines having a total readership of twenty-seven millions.

These advertisements were dignified and avoided controversy and attacks on other creeds. Furthermore, they offered in modest, simple and direct language to enlighten all who would care to know something about the Catholic Faith. "We cannot," they said, "give you the Faith, but we can give you facts about the Faith and remove misunderstandings. You may intend never to become a Catholic, but we can still help you. It is always worthwhile to learn something new."

From this campaign have come very satisfactory results. Between March, 1954 and February, 1959, nearly 117,000 persons wrote for the Centre's explanatory booklet. Of these, more than 64,000 enrolled for the full mail course of instruction. And of these full course students more than 4000 informed the Centre that they have been received into the Church. But these known conversions fall far short of the total number finding their way to truth. Of this we have proof through 500 letters addressed in 1956 to people who took the course during 1954. The replies to these letters revealed that 250 had become Catholics without informing the Centre of their reception into the Church.

The route, however, to this success was far from being an easy one. During the early stages of the movement adequate money

became difficult to find. Leaflets, postage and stationary for the course cost about ten shillings for each person. Further heavy expenses were incurred by advertising, the payment of a staff and rent for premises wherein to work. Although for these expenses the Centre received considerable assistance in the form of donations, it had little available money for advertisements in the national press.

To surmount this problem the Enquiry Centre strove to get groups of fervent Catholics throughout the country to undertake payment for insertions from the Centre in their local papers. The response to these requests was so generous that advertisements appeared in 1954 in fifty provincial papers. As a result of this advertising 3500 people wrote to the Centre and of these 2000 applied for the full course.

This widespread publicity stimulated so many more zealous souls to assist the Centre by donations that it was able to place many advertisements in the national press. But, not content with this spate of advertising, Father O'Connor and his helpers decided to seek still more money donors by the use of Personal Contact Cards. These were left in the porches of churches throughout the country where the faithful were invited to distribute them to non-Catholic friends interested in the Church.

Yet, for all these tactics to find financial helpers, the time soon arrived when very few new supporters of the Centre were in evidence. To surmount this difficulty, which appeared to spell doom for the movement as something likely to exert an extensive and enduring influence on the non-Catholic population of England, Father O'Connor found a means of obtaining adequate funds for his apostolic enterprise in a systematic and organized way. He started in the fall of 1955 the Promotor's Scheme. Through this plan Promotors and the Sponsors whom they head contribute a shilling a month to support the Centre's work and also promise to pray for the conversion of non-Catholics of their acquaintance in their parish, street or place of employment.

Of these supporters there are now about 50,000 in England and Ireland. But even with this vast assistance Father O'Connor refuses to be satisfied till he has 250,000 pledged to the shilling contribution to his work.

As this growth in support necessitated much extra work, the staff of the Enquiry Centre had to be considerably increased. This

increase in turn demanded greater accommodation. This the Centre was able to provide by the construction of a new and commodious building in 1958.

The fame of this apostolate has now spread into several distant parts of the world. To explain its methods Australia and New Zealand invited its founder to visit them. As a result both these countries set up Enquiry Centres. This apostolate, too, is operating through forty Centres in India and one in Africa. Furthermore, countries of Continental Europe have manifested such an interest in this movement that it would not be surprising to find them adopting its way of leading people from error to truth.

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". . . WITH MARY HIS MOTHER"

When St. Matthew comes to describe the arrival of the Magi, he notes that they were led by the star to the place where the Child was: "And entering the house, they found the child with Mary his mother; and falling down they worshipped him."

These simple words of the Evangelist sum up what has always been at the very heart of the Catholic devotion to Mary. It is because of her intimate relationship with Christ that she is to be honored. At all times, in all places, on all levels, those who seek the Infant King find Him "with Mary His Mother." It is this that led St. Bonaventure to remark: "If you seek Jesus without Mary, you seek Him in vain."

There is a profound doctrinal link, joining these two. It has received its clearest expression, of course, in the solemn decrees of the Teaching Church. When the Council of Ephesus solemnly declared that Mary may properly be called the "Mother of God," and not simply the "Mother of Christ," it laid emphasis upon two facts. The Council was primarily concerned with affirming the divinity of Jesus of Nazareth, born of Mary the Virgin. At the same time, it could not help but reaffirm the Christian devotion towards the *"Theotokos,"* the Mother of God.

To ask whether Mary is truly the Mother of God is to ask whether Jesus of Nazareth is truly God. When we attribute one title to Mary, we necessarily attribute the other to Christ, and vice versa. Mary is intimately joined to Christ; she has her role to play in the story of salvation. Throughout the history of the Church, to this very moment, the *magisterium* has continued to point out this fact in its solemn decrees. The message it repeats, however, is none other than that of the Evangelist: in seeking the Christchild, we will always find Him "with Mary His Mother."

There is another level, however, on which this Christian truth finds eloquent expression, and this is in the devotion of the Christian populace. Perhaps more than any feast in the Church year, Christmas brings this fact to our minds.

When we speak of the "Church," we mean more than simply the bishops and their supreme head, the Roman Pontiff. The Church

is a social body, including within itself not only the hierarchy but the laity as well. They also *are* the Church. It is not quite enough to think of them only as "belonging" to the Church; much less ought we to think of them simply as being "ruled" by the Church. They *are* the Church, purely and simply. They share their membership with the Pope, the bishops, the priests and religious; but they are no more nor less true members of the living body of Christ, His Church upon earth.

Certain members of the Church are entrusted with particular offices—the bishops and the Supreme Pontiff above all. They are chosen for these tasks, however, because they are particularly well-prepared members for this special work; but they do not thereby cease to be members. With the laying on of hands, they receive special powers by which they might teach and sanctify the entire body. Nevertheless, as Émile Mersch remarked so well: "The office of Popes and bishops will pass away, and it is not because they have taught that, in heaven, they will see the light. It will be only because, like any of the faithful, they have believed."

There are, as a result, two aspects of the doctrinal life of the Church. The revelation of Christ is expressed not only in the solemn teaching of the bishops and Popes, but also in the faith of the entire community, animated as it is by the Holy Spirit. This faith, no less than the authoritative teaching of the hierarchy, flows from the supernatural depths of this living body.

It is in this sense that Pope Pius XII spoke of the faith of the Church in regard to the Assumption of Mary: "Actually, enlightened by divine grace and moved by affection for her, God's Mother and our own sweetest Mother, the faithful have contemplated in an ever clearer light the wonderful harmony and order of those privileges which the most provident God has lavished upon this loving associate of our Redeemer . . ." All of the faithful—that is, all believers, bishops and laity alike—perceived in what theologians will call "the Christian sense," these profound teachings concerning Christ's Holy Mother. This was not, as the Modernist held, the working of a natural evolution by which the subjective experiences of the community would dictate the official dogmas of the Church. Quite the contrary, it was evidence of the working of the same Holy Spirit who guides both the faith and the teaching of Christ's Church upon earth.

Basically it is our concept of the Church as a living body that enables us to view it in this light. We may speak justly and properly of a certain infallibility in believing that pertains to the Church of Christ. It is a belief that is always subject to the authoritative teaching of the *magisterium;* it is, in this sense, a somewhat secondary type of infallibility. Yet we cannot conceive of the faithful believing universally some truth that would not be taught by the hierarchy, any more than we can imagine the hierarchy solemnly defining a truth that would not be rooted in the faith of all the members of the Church. The single source of unity is the one Holy Spirit who guides the Church in all ways; there could be no such contradiction since the Spirit of God could not contradict Himself, nor lead this Church of Christ in opposite directions.

This is the ultimate basis for considering the faith of the Church as a theological source. It is something that can be grasped only by the man of faith, by the man who already "believes in the Church." It is, therefore, a dogmatic truth, perceived in the light of faith and contained in the "mystery" of the Church itself. Because of this truth, however, we can note again with Pope Pius XII:

"This 'outstanding agreement of the Catholic prelates and the faithful,' which affirms that the bodily Assumption of God's Mother into heaven can be defined as a dogma of faith . . . by itself and in an entirely *certain* and *infallible* way, manifests this privilege as a truth revealed by God and contained in that divine deposit which Christ has delivered to His Spouse to be guarded faithfully and to be taught infallibly."

And the reason he gives for making such a claim is this: ". . . because [this agreement] shows us the *concordant teaching* of the Church's ordinary doctrinal authority and the *concordant faith* of the Christian people which the same doctrinal authority sustains and directs. . . ." This concordant teaching and faith is the certain and infallible sign that this is a truth revealed by God.

So also with the Christmas cycle. Certainly at no other season of the year does Christian faith and devotion link Mary to Christ as clearly and as frequently as it does here. We simply cannot think of the Infant King without His Mother. The worship, the art, the music of the centuries have born eloquent testimony to this fact, and to the deep-rooted love of Mary that is necessarily associated with our acceptance of Christ.

In our present-day liturgy, we find that the first Mass of Christmas itself is celebrated now as it has been for centuries, at the station church of St. Mary Major in Rome; and the feast of the Circumcision of Our Lord is celebrated at the church of St. Mary in Trastevere. It is there, each year, that we once again find the Christchild "with Mary His Mother."

It is especially in the prayers of the feast of the Circumcision, however, that we can note this close relationship of Mary to Christ. This feast actually developed to its present form through a combining of three different feasts. There was first of all the ancient "Octave Day of Christmas," which accounts for the obvious similarity to the readings and chants of Christmas itself. Later, about the sixth century, there was also added a commemoration of the circumcision of Our Lord; it is of this event that we think especially in our present arrangement.

There is, however, a third feast, apparently more ancient than that of the Circumcision itself: it was a feast dedicated to Our Lady. We can still note traces of that feast in the present liturgy, especially in the Collect, Secret and Postcommunion. They are the same prayers used today in some of the Votive Masses in honor of the Blessed Virgin: "O God, who by the fruitful virginity of Blessed Mary has bestowed upon the human race the rewards of eternal salvation: grant, we beseech Thee, that we may experience the intercession of her, through whom we have been made worthy to receive the Author of Life . . ."

Even more obviously, the antiphons for the feast of the Circumcision reflect this devotion to the Blessed Virgin, treating, as they do, of the divine maternity and the virginity of Mary. In them we note the Old Testament symbol of the burning bush, and the prophecy of Isaias and Balaam: "In the bush which Moses saw was not burnt, we acknowledge the figure of thy glorious inviolate virginity: Mother of God, intercede for us . . . The root of Jesse has budded forth: the Star is risen out of Jacob: a Virgin has brought forth the Saviour: We praise Thee, O our God."

Christian art has also turned time and again to the representation of the Infant Christ, wrapped in the arms of His Mother. A favorite image of early Christianity was that of the adoration of the Magi; it is represented eighty-five times in early Christian paintings and sculptures, and thus belongs to the most important scenes of early

Christian art. There, through the handicraft of the artist, the Christian would again find the Christ "with Mary His Mother," and would join with the Magi in falling down to worship Him. As early as the middle of the second century we find representations of Mary, but in the catacombs she is hardly ever pictured by herself, but in conjunction with her divine Son and His work of redemption.

Throughout the ages, this has always been true. The "Madonna and Child" have captured the imagination of the greatest artists of all ages. One needs think only of Giotto, Botticelli, Donatello, Raphael, Murillo and a host of others up to the present day who have portrayed this scene in paint and sculpture, to realize how profoundly it has influenced the history of art. Each century, each culture has portrayed the image of Mary and her Child, giving to them the features of their particular race, the clothes of their particular century. Through Mary, Christ has come to all men and to all times; the mystery of the Incarnation leaps beyond the narrow confines of a particular time in history, a special locality, a single culture. Christian faith has grasped this truth and has given expression to it in the various representations of the Madonna and Child. But as they look for Christ, even in their own age, each successive generation finds Him, as always, "with Mary His Mother."

Into Christian music there has also been infused the wonderful union of Christ and Mary in the work of redemption. How many musicians have woven their most striking melodies in order to clothe the words of the *Credo: "Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est."* It has been their aim to convey to the Christian soul the full meaning of this mystery, and to give expression to the joy that fills the heart of every believer when he considers the coming of Christ through Mary.

Above all has this basic truth been reflected in the Christmas carols that have become so intimate a part of our Christmas celebration. Each Latin hymn will end with praise to the Holy Trinity, but will include a mention of her whom God freely chose to associate so closely in this work of salvation:

Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna saecula. Amen.

The vernacular hymns have also captured the scriptural message, and sung praise to God who has united the Virgin so closely to her Son on this sacred evening. The ancient fifteenth century German chorale *"Es ist ein Ros' entsprungen"* gives explicit expression to this truth, noting that it is Mary of whom the prophet Isaias spoke, and that according to God's eternal Wisdom, she has brought forth her Child while remaining still a Virgin:

Das Röslein, das ich meine
  davon Isaias sagt,
Maria ist's, die Reine,
  die uns das Blümlein bracht,
Aus Gottes ew'gem Rat
  hat sie ein Kind geboren,
Und blieb doch reine Magd.

This Rose of royal beauty
  of which Isaias sings,
Is Mary, maiden Mother,
  and Christ the flow'r she brings.
By God's unique design,
  remaining still a Virgin,
She bore her Child divine.

One after another the Christmas carols sing of the Child and of Mary; the familiar Gospel story is retold over and over: the angels sing, the shepherds watch, the Magi approach in slow procession and lay their gifts before their Infant King. But Christ lies ever in the manger, sleeping under the watchful eye of His Virgin Mother. And those who approach the crib, singing the hymns of Christmas, find Jesus now, as always: ". . . with Mary His Mother."

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THE CASE FOR TRADITIONAL APOLOGETICS

This paper has been written as an answer to a question recently sent in to *The American Ecclesiastical Review*. The importance and the complexity of the matter involved required an answer too long to be published in our "Answers to Questions" section. Hence it was decided to run this response in the form of an article.

The question submitted to this magazine may be summarized as follows:

Must we change or abandon the classical method of apologetics in view of the more recent insights into the formation of the Gospels? I refer to views expressed recently in some Catholic publications.

In the traditional method found in most manuals and set forth in most seminary courses, we used the Gospels as historical documents after establishing their historicity. We employed them to show that Our Lord claimed to be a Divine Legate, and to demonstrate, through the historical miracles and prophecies recorded in these documents, the truth of that claim.

But it would seem, in view of more recent trends, that we cannot continue to use this method, since it is now known or suspected that the Gospels are expansions and reinterpretations of Christ's original logia, designed to express the teaching of the infant Church and for use in the Liturgy. We cannot know whether we have in the Gospels what Our Lord really did and said or a reinterpretation and expansion of His works and His teaching.

Has not the traditional method thus been emptied of all real meaning?

It seems quite obvious that the attitude of anxiety underlying this question is all too common here in the United States today. It is our sincere hope that the following considerations may serve at least to some extent to dispel confusion on this subject.

In the first place, before he allows himself to be influenced to reject the historicity of the four Gospels, any Catholic must certainly examine the teachings of the ecclesiastical *magisterium* with reference to this historicity. Fortunately we have at our disposal the *Enchiridion biblicum*, in which a good many of these pronouncements are set forth. One of the clearest and one of the most important of these authoritative statements is to be found in the

encyclical letter *Providentissimus Deus,* issued by Pope Leo XIII on Nov. 18, 1893. In this document we read:

> To prove, to expound, to illustrate Catholic doctrine by the legitimate and skilful interpretation of the Bible is much; but there is a second part of the subject of equal importance and equal difficulty—the maintenance in the strongest possible way of its full authority. This cannot be done completely or satisfactorily except by means of the living and proper *magisterium* of the Church. The Church, by reason of her wonderful propagation, her distinguished sanctity and inexhaustible fecundity in good, her Catholic unity, and unshaken stability, is herself a great and perpetual motive of credibility, and an unassailable testimony to her own divine mission.
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> But since the divine and infallible *magisterium* of the Church rests also on the authority of Holy Scripture, the first thing to be done is to vindicate the trustworthiness of the sacred records, at least as human documents from which can be clearly proved, as from primitive and authentic testimony, the divinity and the mission of Christ Our Lord, the institution of a hierarchical Church, and the primacy of Peter and his successors. It is most desirable, therefore, that there should be numerous members of the clergy well prepared to enter on a contest of this nature, and to repulse hostile assaults, chiefly trusting in the armor of God recommended by the Apostle, but also not unaccustomed to modern methods of attack.[1]

It is certainly most imperative that Catholics, and especially Catholic teachers, clearly understand the meaning of this passage from the *Providentissimus Deus.* In this statement Pope Leo asserts that "the divine and infallible *magisterium* of the Church rests also on the authority of Sacred Scripture *(divinum et infallibile magisterium Ecclesiae, in auctoritate etiam Sacrae Scripturae consistit).*" He means that the Church's teaching power is what it is precisely because Our Lord actually did and said what the inspired books, and particularly the four Gospels, state that He did and said. In other words, the tremendous claims advanced by the Catholic *magisterium* in behalf of its own pronouncements are valid and acceptable only because Our Lord actually conferred on Peter and the apostolic college, and through them on their successors, the competence to teach His message in His name and with His

[1] *Enchiridion biblicum: Documenta ecclesiastica Sacram Scripturam spectantia, auctoritate Pontificiae Commissionis de re Biblica edita (EB).* Editio tertia (Naples and Rome, 1956), nn. 116 f.

authority. It would be obviously blasphemous for any mere human being to assert that, in hearing his teaching, one was actually hearing Our Lord, unless Our Lord had really said to His apostles: "He that heareth you, heareth me."[2]

It is because of this fact that the *Providentissimus Deus* asserts the obligation and the necessity of bringing out the human trustworthiness or historical authority of the inspired books. The original Latin of the encyclical brings out the insistence of the Holy Father even more forcefully than the translation. *"Huius [Sacrae Scripturae] propterea fides saltem humana asserenda in primis vindicandaque est: quibus ex libris, tamquam ex antiquitatis probatissimis testibus, Christi Domini divinitas et legatio, Ecclesiae hierarchicae institutio, primatus, Petro et successoribus eius collatus, in tuto apertoque collocentur."*

Quite obviously the inspired books which teach the truths brought out in this passage are the historical books of the New Testament, and particularly the four Gospels. It is the official and the authoritative teaching of the Roman Pontiff that there exists a primary obligation and necessity of asserting and vindicating at least the human trustworthiness of these books. It would be difficult to find a way in which the Sovereign Pontiff could have issued this statement in any stronger terms.

This authoritative pronouncement of the Roman Pontiff is basically doctrinal and not merely disciplinary in character. In the text of Pope Leo's encyclical, Catholic teachers are called upon to assert and to vindicate at least the human or natural historical trustworthiness of these writings, not because it is the policy of the moment, but because the authority of the Church itself depends upon the fact that what is set down in these books is really true. Furthermore the reliability of these books as historical documents must be acknowledged if there is to be any naturally acceptable demonstration of the credibility of the Church's own dogmatic pronouncements.

The statement in the *Providentissimus Deus* takes clear cognizance of the fact that considerable efforts have been expended and are being expended to persuade Catholics and others that these books are not to be considered as reliable historical documents. Realistically the encyclical calls for numerous ecclesiastics *"qui hac*

[2] *Luke*, 10: 16.

etiam in parte pro fide dimicent et impetus hostiles propulsent." The priest who refuses to hold that the four Gospels are reliable historical documents is certainly being recreant to the task set before him in the *Providentissimus Deus.*

It would be unfair to pass over this particular aspect of our reply without referring to certain propositions condemned by the Supreme Sacred Congregation of the Roman and Universal Inquisition, in the decree *Lamentabili sane exitu,* issued July 3, 1907. One of the most interesting and important of these propositions is the eighteenth, which reads as follows:

> John claims for himself the function of a witness about Christ; but, as a matter of fact, he is only an outstanding witness of the Christian life, or of the life of Christ in the Church, towards the end of the first century.[3]

The original Modernists seem to have reserved this particular attack for the fourth Gospel. Recently it has apparently become fashionable to make this statement with reference to all four of the canonical Gospels. It is quite obvious that, when *Lamentabili sane exitu* stigmatizes its eighteenth proposition as one of the *errores praecipui* of the time, the same condemnation would apply to a teaching that all four Gospels testify, not to Our Lord Himself, but to His life in the Church, or to Christian life itself, towards the last years of the first century.

Quite clearly it is impossible for any loyal and instructed Catholic to abandon the traditional apologetics of the schools on the pretext that the *Lamentabili sane exitu* was mistaken in condemning its eighteenth proposition. For a much stronger reason no intelligent Catholic should be willing to reject this classical apologetic under the impression that what the eighteenth proposition asserts about St. John the Evangelist is applicable to the authors of all the synoptic Gospels. We are definitely not called upon to accept the Modernistic position in order to improve our efforts within the field of Catholic apologetics.

The five propositions preceding the eighteenth in the text of the *Lamentabili sane exitu* also have to do with the historical character of the Gospels. They read:

[3] *EB,* 209. *Denz.,* 2018.

(13) The Evangelists themselves and the Christians of the second and the third generation artificially composed the evangelical parables, and they thus explained the small results of Christ's preaching to the Jews.

(14) In many narrations, the Evangelists have set down not so much the things that are true as those things which they considered would be more profitable to their readers, despite the fact that they were false.

(15) Up until the definite constitution of the canon, the Gospels were enlarged by continual additions and corrections; and likewise there remained in them only a weak and uncertain vestige of the doctrine of Christ.

(16) The narrations of John are not properly history, but a mystical contemplation of the Gospel. The sermons contained in his Gospel are theological meditations on the mystery of salvation, devoid of historical truth.

(17) The fourth Gospel exaggerated miracles, not only in order that they might appear more extraordinary, but also in order that they might be better fitted to signify the work and the glory of the Incarnate Word.[4]

Also pertinent to the question submitted to this magazine is the thirty-sixth proposition stigmatized in the *Lamentabili sane exitu*.

The resurrection of the Saviour is not properly a fact of the historical order, but a fact of the merely supernatural order, which is neither demonstrated nor demonstrable, something that Christian consciousness inferred little by little from other things.[5]

It will be remembered that in the question submitted to us there is the statement that "it is now known or suspected that the Gospels are expansions and reinterpretations of Christ's original logia." On this point there is a pertinent response given by the Pontifical Biblical Commission on June 19, 1911. The Commission's statement has reference only to the first Gospel, but it is certainly indicative of the mind of the Church with reference to all four of the Gospels. The question to which the Commission replied was:

Can the opinion of certain moderns, according to which Matthew did not properly and in the strict sense of the word compose the Gospel as it has been handed down to us, but only a certain collection of the sayings or the sermons of Christ, which another anonymous author,

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[4] *EB*, 204-08. *Denz.*, 2013-17.
[5] *EB*, 227. *Denz.*, 2036.

whom they consider the editor of the Gospel itself, used as sources, be upheld even as probable?

The Commission gave a negative answer to this question.[6] And what cannot licitly be upheld with regard to the Gospel according to St. Matthew quite obviously cannot be upheld with regard to all of the four Gospels taken together.

The binding force of the *Lamentabili sane exitu* and the various decisions of the Pontifical Biblical Commission is explained in one of the most important pronouncements of St. Pius X, the Motu proprio *Praestantia Scripturae Sacrae,* issued Nov. 18, 1907. This is the pertinent passage from this document:

> For this reason We must realize that this must be declared and commanded as We do now declare and expressly command, that all are bound in conscience to the duty of submitting to the decisions of the Pontifical Biblical Commission, both to those which have thus far been issued and to those which will be published in the future, in the same way as to the doctrinal decrees of the Sacred Congregations which have been approved by the Pontiff; and that all who, in words or in writing, impugn such decisions incur the note of disobedience and of *temeritas* and consequently are guilty of serious sin. All of this is apart from the scandal by which they give offence and the other things for which they may be responsible in the sight of God since they have spoken temerariously and erroneously many times on these subjects.
>
> Moreover, to repress the daily increasing boldness of spirit of many Modernists who by sophisms and artifices of every kind strive to destroy the force and the efficacy, not only of the decree *Lamentabili sane exitu,* which the Sacred Roman and Universal Inquisition issued at Our command on July 3 of this year, but also of Our encyclical letter *Pascendi dominici gregis* which is dated Sept. 8 of this same year, by Our apostolic authority We repeat and confirm both that decree of the Supreme Sacred Congregation and Our encyclical letter, adding the penalty of excommunication against those who contradict them. And We declare and decree that if anyone, which God forbid, should be so bold as to defend any of the propositions, opinions, and doctrines reproved in either of the above mentioned documents, he incurs *ipso facto* the censure imposed in the chapter *Docentes* of the Constitution *Apostolicae sedis,* which is the first among the excommunications *latae sententiae* reserved *simpliciter* to the Roman Pontiff.[7]

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[6] *EB,* 391. *Denz.,* 2151.

[7] *EB,* 286 f. *Denz.,* 2113 f.

Even from the evidence cited above, it should be perfectly clear that the Catholic Church authoritatively and forcefully repudiates any teaching which rejects the historical value of the four Gospels, especially on the pretext that these documents bear witness to the life of the Church, or to the life of Christ in the Church, during the last years of the first century, rather than to the actual sayings and the actual works of Our Lord Himself. Likewise rejected as incompatible with Catholic truth is the claim that the Gospels are merely reinterpretations or expansions of some original but historically unknowable teaching actually set forth by Our Lord. The man who rejects the traditional or classical apologetics of the school for such a reason is definitely acting against the doctrinal and authoritative teaching of the Catholic Church.

At this point we must take cognizance of the central truth in this portion of our subject matter. It might be objected that the quesion is about a purely natural discipline, the study of history, while this portion of the response has dwelt with the authoritative teaching of the Catholic *magisterium*. Does this matter have any real pertinence?

The answer must be very clear for anyone who accepts Catholic doctrine. It is quite clear that the Church has a twofold object of its infallible teaching activity. Within the primary object are revealed truths as such, those statements found in the sources of revelation, and set forth by the Church, either in its solemn judgment or in its ordinary and universal *magisterium* as having been revealed by God to be believed by all men. But, since the Church is a living and infallible teacher, in order to pronounce infallibly on the truths contained within this primary object, it must also have, and *de facto* it possesses, an infallible authority to pronounce judgment on truths which, although not in themselves revealed, are so connected with the supernatural deposit of divine revelation that this deposit cannot be taught infallibly by a living *magisterium* unless this *magisterium* is competent to pronounce infallibly on these connected truths also. This is basic teaching with regard to the power of the teaching authority of the Catholic Church. The trustworthiness of the Gospels as naturally appreciable historical documents falls within this field of competence which God Himself has given to the *magisterium* of the Catholic Church.

Now it must be understood very clearly that, in answering the kind of question with which we are dealing, it is not enough to

point to pronouncements of the Church in this particular field. If the Church has authoritatively asserted the fact that the Gospels can be accepted as valid and reliable historical documents, it is obviously the business of the teachers of the Church to bring forth the existing evidence in support of that assertion. That is what is brought out so clearly in the passage of the *Providentissimus Deus* cited in this article. And that is precisely what real Catholic scholarship has done and is continuing to do.

The literature which sets forth what our questioner calls the traditional or the classical method of apologetics abounds in evidence in favor of the historical reliability of the four Gospels. Some authors, like Bishop Hilarinus Felder in his *Christ and the Critics,* and Léonce de Grandmaison, in his classical work *Jésus Christ,* have done a particularly praiseworthy job in this particular department.[8] Evidence of this type abounds in the manual literature of fundamental dogmatic theology. Still, it is found at its best in books like those of Felder and Léonce de Grandmaison. And anyone who desires to see this evidence at its best would do well to consult the first volume of De Grandmaison's masterpiece.

The evidence which De Grandmaison presents in support of his claim that the Gospels are reliable historical documents is as valid today as it ever was. As a matter of fact the force of that evidence seems to have been increased with the discovery and the subsequent study of the Dead Sea Scrolls. Now it is quite apparent that the terminology and the style of the fourth Gospel are quite in accord with the terminology and the style of contemporary documents of Jewish provenance.

Before any Catholic student or teacher allows himself to be impressed by people who "know or suspect" that the Gospels are merely expressions of the Church's sentiments about Our Lord some sixty or seventy years after His death on the Cross, he owes it to himself to examine and to appreciate the evidence adduced by De Grandmaison and by other Catholic writers in this field. It is neither Catholic nor scientific to abandon a conclusion, imposed by the *magisterium* of the Church, and supported by such ample and

[8] Cf. Felder, *Christ and the Critics,* translated from the original German by John L. Stoddard (London: Burns Oates and Washbourne, Ltd., 1933), I, 66-117; and De Grandmaison, *Jésus Christ, Sa Personne, Son Message, Ses Preuves,* 17th edition (Paris: Gabriel Beauchesne, 1931), I, 16-236.

weighty evidence, merely by reason of some presupposition or prejudice.

It must be clearly understood that evidence like that brought forward by De Grandmaison is no less naturally ascertainable evidence because the *magisterium* of the Catholic Church, in the encyclical *Providentissimus Deus,* has authoritatively taught the conclusion to which that evidence necessarily leads, and has commanded the gathering and the investigation of such evidence. The documents cited and studied in the pertinent section of *Jésus Christ, Sa Personne, Son Message, Ses Preuves,* are genuine and important historical sources. The statements quoted from them really lead to the conclusion that our four canonical Gospels are actually reliable historical documents. Indeed, the proof offered in this volume is compelling. It would seem to be impossible for a man who seriously studied these pages to avoid the conclusion that we are justified in employing the four Gospels as trustworthy documents that give reliable historical information about the works and the teachings of Jesus Christ.

Our questioner has asked: "Has not the traditional method [of apologetics] thus been emptied of all real meaning?"

To this we must reply that definitely it has not. The traditional apologetic, as outlined by our questioner, is actually an integral part of Catholic doctrine. The essentials of that traditional apologetic were enunciated by the Vatican Council as a part of the dogmatic constitution *Dei Filius.* And the Council, in the introduction to that constitution, described the truths set forth in the document as pertaining to "the salutary doctrine of Christ."[9] The following passage brings out a portion of the salutary doctrine of Christ taught in the *Dei Filius.*

In order that nevertheless the obedience of our faith may be conformed to reason, God has willed that to the internal aids of the Holy Ghost there should be joined external proofs [*argumenta*] of His own revelation, that is things done by God [*facta scilicet divina*], and first of all miracles and prophecies, which, since they clearly show forth God's omnipotence and His infinite knowledge, are most certain signs of divine revelation and are accommodated to the understanding of all. Hence both Moses and the Prophets, and especially Christ the Lord

[9] *Denz.,* 1781.

Himself have performed many and most manifest miracles and prophecies, and we read about the apostles: "But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed."[10] And again it is written: "And we have the more firm prophetical word: whereunto you do well to attend, as to a light that shineth in a dark place."[11]

Certainly the miracles of Christ spoken of in this chapter of the *Dei Filius* could never be considered as "external proofs of His own revelation" or as factors tending to render the obedience or the service of our faith conformed to reason unless there is truly reliable natural evidence that these miracles were really performed. And that evidence exists precisely because of the fact that the four Gospels, the primary sources for our knowledge of Christ's miracles, are genuine and completely trustworthy historical documents.

This passage from the *Dei Filius* of the Vatican Council makes it very clear indeed that we not only should not, but that we actually cannot consider what our questioner calls the traditional or the classical method of apologetics as something that has lost its meaning. This method, appealing to the *facta divina* as most certain signs of divine revelation, embodies the only way in which we can prove the credibility of the body of doctrine which we, as Catholics, accept with the assent of divine faith. When we receive these teachings as perfectly certain on the authority of God Himself revealing, our assent can be prudent and rationally justified only if there is evidence that God Himself has shown that He supports the claim that these doctrines really come from Him as His message to us. In the last analysis nothing but a *factum divinum*, an effect which can manifestly be produced only by God Himself acting as a principal cause, and an effect manifestly conjoined to the teachings which claim to come from God as His supernatural revelation, can give assurance that God manifests His support for the claim made in behalf of the doctrine.

This is the way of the classical or the traditional apologetic. This portion of theological science can be rearranged. It can and should be improved and advanced. Substantially it can never be abandoned, unless a man is willing to abandon the teaching set forth in our chapter of the *Dei Filius*. And it can never be said

[10] *Mark*, 16:20.

[11] *Denz.*, 1790. The Scripture passage is from *II Pet.*, 1:19.

to be devoid of meaning since, in its essential elements, it is a part of the salutary doctrine of Christ Himself, as the Vatican Council has testified.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for December 1909, entitled "Christmastide," is contributed by the English Benedictine, Dom H. Feasey. He asserts that the merrymaking and festivities attached to Christmas originated in pre-Christian customs, which the Church preserved and hallowed to a better use. . . . Fr. T. Campbell, of St. Dunstan's College, Charlottetown, Canada, explains how more positive theology can be taught in the seminary, in accordance with the recommendation of Pope Pius X, without infringing on the time required for other studies. . . . A writer signing himself "Fra Arminio" urges the revival of Gothic chasubles. . . . Fr. A. Brucker, S.J., contributes the first of a series of articles on "Ecclesiastical Heraldry." He tells us that the art of heraldry came into existence gradually, in three stages—feudalism, knighthood and the period of the crusades. . . . Four chapters of Canon Sheehan's clerical novel, *The Blindness of the Reverend Doctor Gray,* appear in this issue. . . . In the Analecta we find the Acts of the Biblical Institute, laying down the conditions for admission to the Institute, the course of study, etc. . . . Fr. A. Dunne, a well-known convert-maker, writes from Eau Claire, Wis., describing his success in warding off mixed marriages by inducing the non-Catholic party to take a course of instructions in the Catholic religion previous to the marriage. His conclusion is: "My conviction, born of experience, is that the vast majority of non-Catholics at the present day wish to know the truth and, when known, cheerfully and gratefully embrace it.". . . A priest proposes a problem, arising in a convent, where the superioress kneels in the center of the communion rail, with the sisters on either side, it being understood, however, that she is the first to receive Holy Communion. The answer is that this custom should yield to the rubric to distribute Holy Communion from the Epistle to the Gospel side, unless, in a particular case, prudence suggests the toleration of the custom. . . . Fr. J. Dunne, of Meadville, Pa., upholds the division of the catechism into what we are to believe, what we are to do and avoid, and the means we are to take to obtain and to keep God's grace (the division followed by the present Baltimore Catechism). . . . A correspondent suggests the mitigation of the eucharistic fast, so that more people will receive Holy Communion (forty years later Pope Pius XII wisely made such a modification). F. J. C.

Answers to Questions

SAINT JOHN'S FIRES

Question: Can you explain the origin and significance of the bonfire on the eve of the feast of Saint John the Baptist? I saw this custom in northern Ireland. No one there could tell me the meaning of it. An English priest, versed in Irish lore, told me that it is a relic of paganism. I have been believing this explanation for years until the other night I found a blessing for the fire *(Benedictio rogi)* in the Roman Ritual, p. 539.

Answer: "All over Europe, from Scandinavia to Spain, and from Ireland to Russia, Saint John's Day festivities are closely associated with the ancient nature lore of the great summer festival of pre-Christian times. Fires are lighted on mountains and hilltops on the eve of his feast. These 'Saint John's fires' burn brightly and quietly along the fiords of Norway, on the peaks of the Alps, on the slopes of the Pyrenees, and on the mountains of Spain (where they are called *Hogueras*). They were an ancient symbol of the warmth and light of the sun which the forefathers greeted at the beginning of summer. In many places, great celebrations are held with dances, games, and outdoor meals.

"Fishermen from Brittany keep this custom even while far out at sea in the Arctic Ocean. They hoist a barrel filled with castoff clothing to the tip of the mainsail yard and set the contents on fire. All ships of the fishing fleet light up at the same time, about eight o'clock in the evening. The men gather around the mast, pray and sing. Afterward they celebrate in their quarters, and the captain gives each crew member double pay.

"Another custom is that of lighting small fires in the valleys and plains. People gather around, jump through the flames, and sing traditional songs in praise of the saint or of summer. This custom is based on the pre-Christian 'need fires' *(niedfyr, nodfyr)* which were believed to cleanse, cure, and immunize people from all kinds of disease, curses, and dangers. In Spain these smaller fires *(fogatas)* are lighted in the streets of towns and cities, every-

body contributing some old furniture or other wood, while children jump over the flames. In Brest, France, the bonfires are replaced by lighted torches which people throw in the air. In other districts of France they cover wagon wheels with straw, then set them on fire with a blessed candle and roll them down the hill slopes" (Francis X. Weiser, *Handbook of Christian Feasts and Customs,* New York: Harcourt, Brace, and Co., 1958, pp. 329 f.).

VERB FORM

Question: In the sixth lesson of the office for the feast of Saint John of Sahagun (June 12th) this sentence appears: *"Factiosi etiam homines, cum eum fustibus peterent, brachiis diriguere, nec ante redditae vires quam delicti veniam precarentur."* Is *"diriguere"* a misprint? Should it not be *"diripuere"?* If *"diriguere"* is the correct printing, from what verb does it come?

Answer: The verb of which *"diriguere"* or, more correctly, *"deriguere"* is the perfect is given as *"derigesco"* (become stiff, rigid). It is a poetical word and is found only in the perfect. Vergil and Ovid use it; Ovid has *"deriguit"* (M. 5, 233) and *"diriguit"* (M. 6, 303).

USE OF A THABOR

Question: May an all-day exposition of the Most Blessed Sacrament be had without a throne, with the monstrance merely resting on a "Thabor" before the tabernacle?

Answer: "A throne is not required, if the altar is permanently covered with a civory, a baldachin, or a tester. . . . Neither is a throne required if the exposition is merely for the sake of Benediction at the end and is therefore of short duration.

"When a throne is not required as noted in the preceding paragraph, it is as a rule more proper to place the monstrance on the altar table than on the type of stand called a Thabor, unless the monstrance is small . . ." (*Matters Liturgical,* No. 151, i and j, 1959 ed.).

DIALOGUE MASS

Question: We are about to begin a Dialogue Mass. Precisely which parts of the Mass may the congregation recite together with the celebrant? Is the Ordinary's permission necessary for this?

Answer: Paragraph 31 of the Instruction of Sept. 3, 1958, sets forth four degrees of participation in the Dialogue Mass. The first provides for the simple answers: *Amen; Et cum spiritu tuo; Deo gratias; Gloria tibi, Domine; Laus tibi, Christe; Habemus ad Dominum; Dignum et iustum est; Sed libera nos a malo.* These responses, since they are a direct participation in the Mass, are to be made in Latin.

In the second degree, the faithful make the responses which the rubrics prescribe for the server. This degree, therefore, adds to the first: the responses made to the prayers at the foot of the altar; the alternating *Kyrie, eleison* and *Christe, eleison;* the *Suscipiat;* the *Confiteor* (if Communion is to be distributed within Mass); and the *Domine, non sum dignus,* said along with the celebrant immediately before the distribution of Communion. Again, such direct participation demands the use of Latin.

The third degree adds the *Gloria in excelsis Deo; Credo; Sanctus-Benedictus;* and the *Agnus Dei.* The Instruction envisons their recitation *along with the celebrant* and therefore in Latin. If the vernacular is to be used, either these prayers must be said at a time different from that of their recitation by the celebrant or they must not be verbatim translations of the Mass prayers. The Apostles' Creed, for example, could be recited by the people in the vernacular while the celebrant recites the Nicene Creed in Latin.

The Instruction admits that the fourth degree, which adds the Proper of the Mass (Introit, Gradual, Offertory, and Communion), is best reserved for more cultured and better instructed groups, the supposition being that ordinary congregations would not know Latin sufficiently well to be able to participate to this extent in a worthy manner.

The *Pater noster* is treated in a paragraph apart (No. 32). This prayer may be said by the congregation in its entirety, including *Amen,* along with the celebrant but in Latin only. By stressing the use of Latin for the *Pater noster,* the Instruction is certainly not opening up the four degrees to the use of the vernacular.

Although in later sections of the Instruction (regarding bells, radio, television, music) there are references to the need of the Ordinary's permission or regulation for this or that detail, nowhere in the instructions on participation in the Mass is there such a reference.

JOHN P. MCCORMICK, S.S.

ECCLESIASTICAL BENEFICES IN THE UNITED STATES

Question: Is it true that pastorates are the only canonically established benefices in the United States?

Answer: No. The office of local Ordinary in the United States is certainly a benefice. As to the benefice attached to the office of pastor, it seems, according to Dr. Haydt, in his doctoral dissertation on reserved benefices, that almost all parishes in our country constitute real benefices. He concludes this from the principle that a parish is a real benefice provided it possesses the following three characteristics: (1) a resident pastor; (2) endowment according to Canons 1410 and 1415, § 3; and (3) boundaries. His qualification that *almost* all parishes constitute benefices arises from some hesitation in admitting that all national parishes have boundaries. He adds:

> Little consideration has been given by American authors to the possible existence of minor benefices in the United States other than parochial benefices. It is at once obvious that there are many ecclesiastical offices in this country which would supply a suitable basis for ecclesiastical benefices. A few examples of offices which could be erected into benefices would be parochial assistantships, chaplaincies and rectorships of seminaries. The important question is, of course, whether any ecclesiastical superiors have erected any of these offices as benefices. The complete lack of any notice of such action prompts a negative reply. Thus, it seems likely that the only minor ecclesiastical benefices in the United States are our parishes (J. F. Haydt, *Reserved Benefices* [The Catholic University of America Press, Washington, D. C., 1942], pp. 124 f.).

TWO STIPENDS ON SUNDAY?

Question: Since it often happens that parishioners wish Masses for their intention on a Sunday, when they can be present, I wonder if it would be permitted to say two Masses on Sunday for two stipends. In order to cover the law, I would say a Mass on one of the following weekdays without a stipend.

Answer: The Code (Can. 824, § 2) expressly forbids a priest to take a stipend for the second Mass if he has already celebrated a Mass from a title of justice (*Pro populo* or for a stipend). According to Abbo-Hannan (*The Sacred Canons,* I, p. 824), a grave sin of disobedience is involved in the violation of this prohibition. An exception is made only for Christmas, when three stipends may be taken, and for the case of the priest who has received an indult to accept two stipends for bination (generally on condition that the second is sent to some pious cause). Hence, even if a priest says all his Masses during the coming week without stipends, he may not follow the procedure described by our questioner.

THE OCCASIONAL CONFESSOR OF NUNS

Question: I have been ordained less than a year, and occasionally I say a Sunday Mass in a neighboring parish. Recently, after Mass, the sisters of the parochial school of this parish came to the sacristy and the superior, after informing me that their regular confessor had not visited the convent the past week, asked me, in behalf of herself and of the other sisters, to hear their confessions. I agreed, but now I am wondering if I was entitled to do so. Will you please tell me what I should have done?

Answer: The young priest acted correctly in hearing the confessions of the sisters, who petitioned his services as he describes, provided he heard the confessions of the sisters in a place destined for women's confessions. This qualification is very important, since, in the case of a priest having only regular diocesan faculties, it is required for the validity of the confessions. Hence, normally the confessions would have to be heard in the confessional of the church. However, if there was a good reason for hearing their confessions in the sacristy (such as the embarrassment that the nuns might feel in going to confession in the regular confessional of the

church, while the parishioners are passing in and out) the priest could designate the sacristy, by way of individual act, as the proper place for these women's confessions (Cf. Can. 522, 910 § 1; Bouscaren, *Canon Law Digest,* I, 295 f.; II, 161.)

It is true, Canon 522 requires that a religious woman seek confession *ad suae conscientiae tranquillitatem.* However, according to the common interpretation of theologians and canonists, this is verified when a nun was not able to confess in the current week to the ordinary confessor of the convent. Indeed, the very desire to make a good confession fulfills this condition.

One more point should be noted. A nun confesses validly in virtue of the law pertinent to this case only when she *spontaneously* chooses to go to the particular confessor. If she went to him merely because the superior commanded it, one of the requisite conditions would be lacking, since the superior, strictly speaking, can ask only for herself, and let the others choose to confess or not. But as the case is presented, the superior requested confession in the name of the others as well as in her own name. A priest need not hesitate to hear the confession of the sisters when the request is presented in this manner.

MARRIAGE AT MASS PRESCRIBED

Question: May a pastor make a ruling for his parish, or a bishop for his diocese, that, whenever two Catholics are married, the ceremony must take place at Mass?

Answer: A pastor may not make such a ruling. For, there is no law of the Church requiring the marriage of Catholics to take place at Mass; and the pastor has the obligation of assisting at a marriage when he is reasonably asked to do so by his parishioners (or at least, by the bride residing within his parish) provided they have fulfilled all the conditions demanded by the Church. However, the pastor should urge Catholic couples to have their marriage sanctified by a Mass. Indeed, the Code prescribes that the pastor shall see to it *(curet)* that the couple receive the special marriage blessing; and this can be given only at Mass (Can. 1101, § 1). *Per se,* a bishop could make such a ruling for his diocese if he believed that the public order required it; but it is difficult to see how the public order would require such a universal law. Indeed,

it would seem to be almost like a general impediment, which a bishop is not empowered to establish (Can. 1039).

In any event, if a bishop should deem it suitable to make such a law for his diocese, he should be prepared to grant frequent exceptions, since there are undoubtedly many occasions on which two Catholics are justified in seeking a quiet marriage without a Mass —for example, when they are elderly, when they are having a marriage validated after many years of invalid union, or when the woman is far advanced in pregnancy.

PRECEDENCE OF THE CLERGY

Question: A priest ordained twenty years is incardinated into another diocese. He is assigned as assistant in a parish with two other assistants younger than himself in the priesthood, but is told that he is the third assistant. Why does he not have the rank of first assistant because of his priority of ordination?

Answer: Although the Code permits local Ordinaries to take into consideration the customs of the diocese in establishing precedence among those subject to them (Can. 106, § 6), the general principle is that priests of the same diocese are to have precedence in accordance with their priority of ordination (Can. 106, § 3.) However, it should be added that in parish matters, the pastor is entitled to assign to each assistant the type of work which the pastor believes suitable. For example, even though it has been customary for the senior curate to have charge of the school, the pastor may determine, with the advent of an older (in ordination) assistant from another diocese or a religious community, that the second (in ordination) assistant is now to have that assignment. Similarly, if the pastor is absent for two or three days, he can designate any of the assistants to manage the affairs of the parish temporarily. If such designations on the part of the pastor be regarded as constituting a younger priest the first assistant, then the pastor has the right to consitute any of his curates the first assistant.

Moreover, in appointing pastors, the bishop is not bound to observe seniority of ordination, although most bishops take this factor into consideration. Hence, if the bishop wishes to consider the incardinated priest as below all who are ordained for the diocese

before he is incardinated, in relation to appointment to a pastorate, the bishop is free to do so.

But in such matters as place in procession, seating at table, lists of diocesan priests, etc., the order of ordination among the priests attached to the diocese should be followed, at least as a general rule.

According to Beste, it is customary in the United States for the assistant longest in office to govern a parish that has become vacant —e.g., by the death of the pastor—until the bishop assigns an administrator (*Introductio in Codicem,* p. 229).

FRANCIS J. CONNELL, C.SS.R.

Book Reviews

APPROACH TO PRAYER. By Dom Hubert Van Zeller. New York: Sheed and Ward, 1958. Pp. 129. $2.50.

Dom Van Zeller is up to par again. This short volume could also have been entitled "Thoughts on Prayer." It combines doctrine and devotion in a pleasing, easy-to-read style. Logic and forcefulness attend the main topics: principles, practice, difficulty, and effects of prayer. *Approach to Prayer* does not treat of methods; nor does it intend to cover all the aspects of prayer. However, the author's experience and clear insight produce reading which covers a lot of ground, while at the same time reducing considerably the welter of material which one finds connected with the pursuit of a life of prayer. Dom Van Zeller appeals to the person. He offers new angles to prayer, couched in short, wisdom-laden sentences. Stress is given to the *who* and *to whom* of prayer, rather than to the *how, when,* and *why*. Prayer as an act of love is given predominance over prayer simply as an exercise.

Renewed vigor and reorientation are given to prayer through consideration of the importance of God's part in prayer; the naturalness of prayer; the fact that, to some extent, all prayer is good prayer; and that answers to prayers of petition come through our living in tune with the Holy Spirit. Those who have progressed beyond the beginner's stage of prayer will find this book advantageous. It offers assistance especially to those making the transition from discursive prayer to affective prayer; to those seeking to simplify their prayer; and to those lost in seeming wastelands during meditation, or who have bogged down in unfruitful prayer. *Approach To Prayer* could not only be used as a meditation book or for one's own spiritual reading, but also as a spiritual reading book in religious communities. There is a certain happy blending of speculative doctrine, practical advice, and religious impulse drawn from St. Thomas Aquinas and St. John of the Cross, and from the author himself, which clothe the writing with an aura of maturity and authority.

DONALD EGGLESTON, C.M.F.

CHRIST AND THE CHRISTIAN. By Robert W. Gleason, S.J. New York: Sheed and Ward, 1959. Pp. 179. $3.00.

With emphasis on the increasing awareness of the laity that every Christian has an authentic vocation to holiness, Father Gleason has

written an inspiring book to guide the reader to genuine sanctity, "the normal goal of his existence." "Sanctity is precisely the reason for our existence," the author writes. "It is our destiny, and we cannot withdraw from it with impunity."

An introductory chapter reviews for the reader some of the new orientations in ascetical theology, namely the renewal of scriptural and patristic studies, new emphasis on the mystery of grace, the spiritual meaning of confession, ecclesiology, a revitalized liturgy, and what the author calls a "theology of action" to combat the secularization of daily life. This reader would question the author's statement that contemporary spirituality has resulted in the death of Jansenism, but would agree that spiritual books of this calibre will hasten its demise.

Father Gleason emphasizes the point that the Christian call to holiness is a call to make Christ the center of his life, the center of a personal and encompassing relationship. To illustrate this thesis the author gives an interpretation of familiar topics in spiritual literature, such as the virtues of hope and charity, the Christian ideas of suffering, humility, and mortification, and ends with a penetrating discussion of the theology of work. Father Gleason has drawn some of these ideas from contemporary French ascetical literature, but has achieved a synthesis of his own which makes the book a practical and memorable piece of theological writing.

For the Christian who is necessarily much preoccupied with this world, the author proposes a spirituality congruent with the enfleshed nature of man's spirit. He writes, "There is no reason to believe that God cannot be found, loved and adored in action itself. . . . Based upon the very nature of man, work is neither self-estrangement nor abandonment of the interior life, but a normal human expression of interior spiritual attitudes." By relieving the tension built up in some spiritual writings between prayer and activity, and by pointing out how prayer and work can have a reciprocal influence, the author offers the reader a practical plan to make Christ the center of his prayer life and working life, orientating all forms of human activity to Christ, who is their unique natural center and their sole explanatory unity.

ELDRED B. LESNIEWSKI

RELIGION IN RUSSIA. By Leopold L. S. Braun, A.A. Paterson, N. J.: St. Anthony Guild Press, 1959. Pp. 88. No price given.

The day I was given this booklet to review, the New York *Times* carried Premier Khrushchev's speech, in which he said: "I want to say that in our country the atheists, the believers, the priests and the differ-

ent religions represented in our country are all united by one thought, irrespective of creed . . ." That evening a picture appeared in the paper showing the Premier shaking hands with a worker. He was reported to have said: "God bless you." Without doubt the propaganda drive is on to present the Soviet leaders as smiling atheists who are as tolerant of the believers and the clergy as are some American agnostics.

Religion in Russia is, therefore, a very timely and necessary work. It is brief, clear, and authentic. Having lived in Moscow from 1933 until 1945, and understanding the Russian language thoroughly, Father Braun is capable of giving good answers to these important questions: Is there any religious freedom in Russia? Do people still worship God after the long persecution? Are there any churches left open for religious services? Do people still go to church? Under what conditions do the remaining clergy exercise their functions?

After describing the fanatical efforts of the Communist Party over a period of twenty years to destroy all religions, the author tells how shocked the Kremlin was to discover that seventy per cent of the people answered in the affirmative the question in the 1937 census: Do you believe in God?

Father Braun shows that religion has such widespread popular support that, despite the fact that all the Kremlin leaders are atheists, the government is forced to grant a kind of peaceful coexistence at least to the Orthodox Church, the hierarchy of which it now controls almost completely.

It is interesting to read that the Nazi invaders of World War II, whose leaders were also atheists, helped to refurnish some Russian churches and even allowed freedom of worship, though not real freedom of preaching. This was done for military and political ends. We may wonder whether or not we may soon see the Kremlin restoring a few of the famous old Russian churches in order to influence public opinion outside of Russia.

Father Braun feels that the free press of the world does not report sufficiently on the real persecution of religion in the Soviet Union. Pius XI complained of this situation in his *Divini Redemptoris*. Sufficient publicity was not given to the fact that Khrushchev's son-in-law, Alexei Ivanovich Adshubei, who is now editor of *Pravda*, is one of the fanatical young anti-religious leaders of the Communist Party.

Religion in Russia is a very valuable introduction to the history of the conflict between religion and Communism in Russia. It should be widely read and used.

JOHN P. LERNIHAN, C.SS.R.

THE IMAGE INDUSTRIES: A CONSTRUCTIVE ANALYSIS OF FILMS AND TELEVISION. By William Lynch, S.J. New York: Sheed & Ward, 1959. Pp. 159. $3.50.

Father Lynch's book is born of the conviction that the impressions created on the soul by television and the movies are of such power and permanence that a concerted study and struggle are now in order if these images are to be kept human and hence minister to man's spiritual welfare. Because these pervasive media are currently in the control of a few persons who constitute an unintentional and even unwilling monopoly, he foresees dangers for the imagination and for the individual soul itself unless this monopoly is scattered.

The weapons he recommends for this struggle are eminently those of the theologian: creativity and sound judgment; he seeks to enlist the following groups in his campaign: the true artist (as against the regnant idea man), the universities, the trained critic, the populace at large and—his heaviest emphasis is here—the "creative theologian." As he notes: "My own feeling is that at the moment art and theology are making an insignificant contribution to the imaginative life of the people. [The religious mind] must always stay with the artist, and deepen in the knowledge of his crafts." (p. 14)

He is not concerned primarily with censorship after the entertainment fact but on creative collaboration before it: "At present many producers pay attention to censors or moral theologians, but only as to a limited, external force. What it amounts to is that they will clean up a particular sequence of two minutes out of a vast set of visual images. They are free to let the other ninety-eight minutes of morally indifferent trash remain because the influence of a creative religious intelligence has not yet made itself felt in this area of our society." (p. 15)

Father Lynch sees four sources of jeopardy to the soul in the image industries as presently constituted: the failure to distinguish fantasy from reality; the tendency to deaden sensibility by presenting the sentimental and the superficial as staples; the tendency to enslave the spectator's imagination by denying it the freedom which the depiction of reality demands; the devotion to the "magnificent imagination" which mistakes bigness for greatness. In the penultimate chapter he points to particular effects of these traits and in the final section, "The Defense of Man," he reviews his argument and goes into some of its implications.

His effort throughout is to be positive; he is not after dead horses or straw men. He is concerned to give both entertainment and art their due, to explain the high destiny of art, to show that the artist is

devoted to reality with as much fervor as the theologian: "For what the artist is essentially interested in is the expression, involving judgments but in the most visible and concrete terms, of the total life and movement of the soul as it engages with the reality outside of itself. . . . He so arranges his sounds and images that they judge each other, though not according to the formal judgments of the immediate moralist." (p. 140)

The result he hopes for is summed up in this passage: "If on the one hand the theologian could more often see that this is so and could become interested in a theological study of creativity, if too, on the other hand, the artist could be helped to see that theology, truly conceived and truly interested in the creative possibilities of art and history, is his strongest point of support in society, then they might together begin to make uncomfortable the 'villain' in the middle, the commercial forces of the mass media." (pp. 141 f.)

His positive approach restrains him from identifying any villain except in inverted commas and he submits that the problems of imagination in our society are the same for intellectuals and "the people" alike. "There is an equal drive in the souls of both toward the magnificent and vacuous dream and an equal desire for that healing which comes from following the smaller but really more powerful lines of human feeling and reality as God has himself inwardly composed these things in us." (p. 98)

Because the book is meant to appeal to a wide audience, the style is informal and the footnotes few. (It has already been favorably reviewed in *Variety,* the excessively down-to-earth trade paper of the entertainment world.) It can, however, be placed in the tradition of Jacques Maritain, Father Gerald Vann and Walter Kerr in its plea for a deeper understanding of the place and purpose of the fine arts.

The individual reader may cavil about specifics: the *Variety* reviewer complained that Father Lynch worried about the film version of *The Diary of Anne Frank* before its release; it seems unfair to lump Hitchcock with Mickey Spillane since the ironic tale can surely be distinguished from the lurid; though a few films are cited as faithfully echoing reality (mostly foreign and some surprising), no television work is commended; and certainly it might be argued that *Maverick* presents some of the realities of the ludicrous in the classic comic sense. But these are matters of application rather than principle.

This is an important book, intelligent, creative, pioneering, and respectful toward all parties concerned, and its significance must be measured in terms of two things of which Father Lynch is certain: "The first is that we are dealing with a question of the largest national

moment when we talk of the present and future state of the mass media among us. . . . The second and final certainty is . . . that the Catholic Church has enormous resources within its own history, spirit and desires for the playing of a great and positive role in the creation of a national imagination which will win the respect of the world" (pp. 158 f.).

LEO BRADY

THE MASS: A LITURGICAL COMMENTARY. Volume I. By Canon A. Croegaert. Translated by J. Holland Smith. Westminster: The Newman Press, 1959. Pp. viii + 251. $4.75.

In giving the public O'Shea's *The Worship of the Church,* Newman Press did a great deal to help popularize and explain the fast-growing liturgical movement. Now, one of the few classics on the history of the Mass-liturgy is being offered. Canon A. Croegaert, formerly Professor of Liturgy at the Grand Seminaire of Malines, is a painstaking scholar and teacher. Familiar himself with every detail of his subject, he coordinates his material brilliantly, so that the reading is never tiresome. The present translation is an abridged edition of *Les Rites et les Prières du saint Sacrifice de la Messe,* and is the first of a contemplated two volumes; it treats of the Mass up to and including the Creed.

Starting with a descriptive and interpretive history of the altar itself and its furnishings, Canon Croegaert then explains the historical meaning of the priestly vestments. He begins his treatment of the Mass with the sign of the Cross at the foot of the altar. Here he tells us that as late as the eleventh century, "The transverse line of the cross was not [always] made from left to right, but in the opposite direction, as it is by the Greeks today," p. 110. The order of the parts of the modern Mass has been followed and each ceremony is separately described. The chapters begin with a general explanation and then summarize the historical origins and development (often with a description) of each aspect of the Mass. The preface explains that, "The emphasis throughout is on the practical: on doctrine, history, liturgy and ascetic theology."

Graphs help the text along at times (for instance, one can see at a glance that the Lessons, Gradual, Alleluia, Tract, Gospel and sermon are traces from synagogal worship, that the first evidence for use of the Introit is around 400 A.D., the *Kyrie* was introduced by Pope Saint Gelasius (d.496), bishops did not surrender to priests the prerogative of reciting the *Gloria* until the eleventh century, and that the prayers at the foot of the altar were not introduced until the time of Saint Pius V (1570), p. 74).

A book such as the present one, which synthesizes the history and significance of all the Mass functions up to the Offertory, cannot help but serve to make priests more aware of the awesomeness of the Holy Sacrifice, and the great honor that is theirs in daily celebrating the Mass. It is to be hoped that volume two (the Offertory to the final prayers) will soon be made available—and that it will provide the index which is lacking to volume one.

DONALD F. X. CONNOLLY, C.S.P.

THE YANKEE PAUL: ISAAC THOMAS HECKER. By Vincent F. Holden, C.S.P. Milwaukee: The Bruce Publishing Company, 1958. Pp. xx + 508. $6.95.

At a time when American Catholics are undergoing a searching process of self-evaluation and are concerned with effecting a closer rapprochement with non-Catholic society, the appearance of a life of Father Isaac Hecker, the founder of the Paulists, is a valuable contribution toward understanding earlier attempts by the Church in this country to meet a similar challenge. Indeed, no consideration of the forces and achievements and personalities which influenced the development of the Faith in the United States in the last century can afford to overlook Isaac Thomas Hecker or the little group of Redemptorist, and later Paulist, missionaries who were so influential in spreading the Faith among both Catholics and non-Catholics and whose missions made such a truly remarkable impact upon the general public. *Yankee Paul* is the first part of a projected two-part study of Father Hecker's life and work which has been undertaken in connection with the 1958 centennial observance of the foundation of the Paulist society.

Father Holden's first volume is a well documented study of both the vocation of Father Hecker and the great new (in this country) apostolate begun by the Redemptorists in the field of parochial missions. He traces the early life of Father Hecker and his dogged search for truth which ultimately led to the Catholic Church after trying what the best minds and sincerest hearts of non-Catholic America had to offer to a young man of good will. By any standards, Father Hecker was an unusual person. From childhood, he was deeply aware of God and the supernatural and was convinced that God had a special mission for him; his early years were devoted to a patient search to discover what that mission was. The milestones on young Hecker's pilgrimage are drawn with an historian's precision, and the warmth of character and simple holiness of his life brought out by the author's liberal quotation from both Father Hecker's journal and the letters of those who knew him best.

It was in Catholicism that young Isaac Hecker found what he had been seeking, and it was in the Redemptorist community that he undertook the fulfilment of the mission which he had unqualifiedly accepted years before. After completing his novitiate and education in Europe, he was ordained and returned to the United States where he was soon assigned to the new work of parochial missions which the Redemptorists had just begun to conduct in the English language. These were very successful and it looked as though the Catholic Church was to find in them the vehicle for great missionary accomplishments in the United States. However, within a few years difficulties arose from a complex of many factors, and when it seemed that the work was about to perish, the English speaking fathers deputed Father Hecker to go to Rome to save the situation. One-third of the present volume is devoted to the Roman mission and its momentous consequences. The painful circumstances of Father Hecker's dismissal from the Redemptorist congregation for making his trip to Rome, and the story of his appeal to the Holy See and the months of activity in the Eternal City pending final settlement of the matter by papal decree, are presented in careful detail. Whatever natural loyalties might incline the author to a partisan account are submerged in his painstaking efforts to get at the truth. The facts speak for themselves and Father Holden has concerned himself with seeing that they are objectively established. For the general reader, the emphasis on this part of the book may be disproportionate, but it is of the greatest importance in any evaluation of the life and character of Father Hecker. Father Holden has succeeded in reconstructing for the first time the sequence of events which began in 1855 with the idea of an English speaking house for the Redemptorist missionaries, and which ended on March 6, 1858, when Pius IX vindicated Father Hecker's status and released him and four companions of the Congregation from their vows and authorized them to form a new society to carry on the work of the missions. At this point the present volume ends.

The work is one of scholarship as well as popular biography. Much of the material which Father Holden has unearthed from the available sources, including Paulist, Redemptorist, Roman, and diocesan archives (and the eighty-five pages of notes and bibliography reflect the extent of his research), is here presented for the first time and sheds new light on the critical events which surround Father Hecker's separation from the Redemptorists. Father Holden has succeeded in fashioning a comprehensive and very readable account of the early life and ministry of a great American apostle and something of the social and historical conditions in which he labored. The later work and increased influence of Father Hecker in his full maturity and the growth of the Paulist

community is another story which we may expect Father Holden to develop with the same sympathetic yet objective care which characterizes the present volume.

JOSEPH V. GALLAGHER, C.S.P.

WHAT THINK YOU OF CHRIST? By William R. Bonniwell, O.P. St. Louis: B. Herder Book Company, 1958. Pp. 199. $3.75.

To call oneself a Christian, yet to be ignorant of Christ is a kind of monstrosity. To regard His life as merely a fact of past history is a related monstrosity. The true Christian lives in no dreamland, follows no shadow, when he adopts the name of Jesus Christ and puts his faith in Him, setting Him up for his ideal. To the Christian Jesus Christ lives still. To the Christian "He dieth now no more"; to him He is "yesterday, today, and the same forever."

One question above all that a Christian must ask himself is that struck by the title of this book: What think you of Christ? It is Father Bonniwell's purpose to help modern Christians answer this question by discovering Christ in our own tragic and distracted times. Recalling to our minds the Christ of the Gospels the author then portrays with an experienced and loving hand the true Christ Who yet lives, teaches and sanctifies. To foster the reader's awareness of a living Christ the author transports the principal figures of Christ's historical life to use them as types for modern Magdalenes and Simons, Pilates and Judases. This method is particularly effective when Father Bonniwell deals with sheep that stray, for here we find an understanding and a practicality that are doubtless the fruit of his fifty years of religious life.

In seventeen conferences the author presents a life of Christ as He lives it with us in our day. He brings a deep appreciation not only of the divinity and transcendence of Our Lord, but also of His humanity and fellowship with us as of essential importance for our Christian lives. Within ten or twelve pages the value of each conference is driven home in simple language that derives a certain finality from close alliance with Gospel incidents and the teaching of Christ. It is certain that many a man and woman would be grateful for the light shed by Father Bonniwell in their lonely search for Christ in the modern market place.

JUSTIN CHARLES STEURER

Books Received

Our Faith: God's Great Gift. Volume VI of Our Holy Faith: A Religion Series for the Elementary Schools. Under the direction of Msgr. Clarence E. Elwell, with the assistance of Msgr. A. N. Fuerst and Msgr. Bernard T. Rattigan. Milwaukee: The Bruce Publishing Company, 1959. Pp. 350. No price given.

Teacher's Manual for Our Faith: God's Great Gift. Milwaukee: The Bruce Publishing Company, 1959. Pp. 47.

My Father's Business. A Priest in France. By Abbé Michonneau. Translated by Edmund Gilpin. New York: Herder and Herder, 1959. Pp. 155. $2.95.

Liturgical Retreat. By Roy J. Howard, S.J. New York: Sheed and Ward, 1959. Pp. xii + 145. $3.00.

Tertullian: Treatises on Penance. On Penitence and On Purity. Translated and Annotated by William P. Le Saint, S.J. Volume 28 of Ancient Christian Writers. The Works of the Fathers in Translation. Westminster, Maryland: The Newman Press, 1959. Pp. 330. $4.00.

Catholic Life, U.S.A. Contemporary Lay Movements. By Leo R. Ward, C.S.C. St. Louis and London: B. Herder Book Co., 1959. Pp. 263. $3.95.

The Cross of Jesus. By Louis Chardon, O.P. Volume Two. Translated by Josefa Thornton. St. Louis and London: B. Herder Book Co., 1959. Pp. vi + 208. $3.75. This is n. 14 in the *Cross and Crown Series of Spirituality*.

Asia Looks at Western Christianity. By Thomas Ohm. New York: Herder and Herder, 1959. Pp. xvii + 252. $4.75.

Predicting Delinquency and Crime. By Sheldon and Eleanor Glueck. Cambridge, Massachusetts: Harvard University Press, 1959. Pp. xxii + 283. $6.50.

Some Schools of Catholic Spirituality. Edited by Jean Gautier. Translated by Kathryn Sullivan, R.S.C.J. New York: Desclee Company, 1959. Pp. 384. $4.75.

THE CURÉ OF ARS AND HIS CROSS. By Jean de la Varende. Translated by Jane Wynne Saul, R.S.C.J. New York: Desclee Company, 1959. Pp. 222. $3.75.

LIGHTNING MEDITATIONS. By Ronald Knox. New York: Sheed and Ward, 1959. Pp. x + 164. $3.00.

EVIDENCE FOR OUR FAITH. By Joseph H. Cavanaugh, C.S.C. Notre Dame, Indiana: University of Notre Dame Press, 1959. Third Edition. Pp. xvi + 256. $3.00.

STUDIA IN HONOREM FRANCISCI ROBERTI, J. B. MONTINI, H. J. CICOGNANI, S.R.E., CARDINALIUM. Vatican City: The Pontifical Lateran University, 1959. Pp. 302. No price given. This volume is a special issue of the periodical *Apollinaris* (XXXII, 1, 2).

ELEMENTARY PATROLOGY. THE WRITINGS OF THE FATHERS OF THE CHURCH. By Aloys Dirksen, C.PP.S. St. Louis and London: B. Herder Book Co., 1959. Pp. xiii + 314. $4.00.

LIVING YOUR FAITH. By Robert Nash, S.J. New York: published by Guild Press, Inc., distributed by Golden Press, 1959. Pp. 415. 50¢. This book was originally published in Ireland under the title *Is Life Worthwhile?*

INDEX TO THE FIRST SIXTEEN VOLUMES PUBLISHED IN THE TWENTIETH CENTURY ENCYCLOPEDIA OF CATHOLICISM. Henri Daniel-Rops, Editor in Chief and Joseph W. Sprug, Index Editor. New York: Hawthorn Books, 1959.

BREVIARY AND MISSAL PRAYERS. Edited and Compiled from Approved Sources by The Reverend John C. Selner, S.S. New York: Benziger Brothers, Inc., 1959. Pp. ix + 199. $8.50.

THE NEW INSTRUCTION FOR AMERICAN PASTORS ("ON SACRED MUSIC AND THE LITURGY"). Edited with an Introduction by William J. Leonard, S.J. Boston: McLaughlin and Reilly, 1959. Pp. ix + 29. No price given. "The entire text of the Instruction is not reprinted here, but only those sections which seemed to be of the most urgent concern to pastors in the United States" (p. viii).

CATECHISM KEY FOR PRIMARY AND CONTINUATION SCHOOLS AND FOR CONVERTS. Revised Edition. By Rev. James Abbott. Dublin: M. H. Gill and Son, Ltd., 1959. Pp. 73. No price given.

SYMPOSIUM ON EVOLUTION. Held at Duquesne University, April 4, 1959, in commemoration of the centenary of Charles Darwin's *The Origin of Species*. By Frederick C. Bawden, Andrew G. van Melsen, Gottfried O. Lang, and Cyril Vollert, S.J. Introduction by Bernard J. Boelen. Pittsburgh: Duquesne University, 1959. Pp. 119. $3.00.

DEATH. A BOOK OF PREPARATION AND CONSOLATION. Compiled by Barry Ulanov. New York: Sheed and Ward, 1959. Pp. xviii + 292. $5.00.

SAINT GREGORY THE GREAT: DIALOGUES. Translated by Odo John Zimmerman, O.S.B. New York: Fathers of the Church, Inc., 1959. Pp. xvi + 287. $3.50. This is Vol. 39 of the series *The Fathers of the Church*.

LOVE OR CONSTRAINT? SOME PSYCHOLOGICAL ASPECTS OF RELIGIOUS EDUCATION. By Abbé Marc Oraison. Translated from the French by Una Morrisy. New York: P. J. Kenedy & Sons, 1959. Pp. 172. $3.75.

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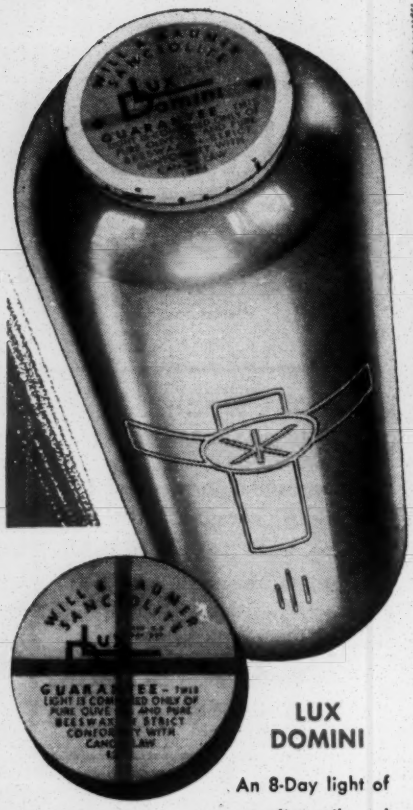

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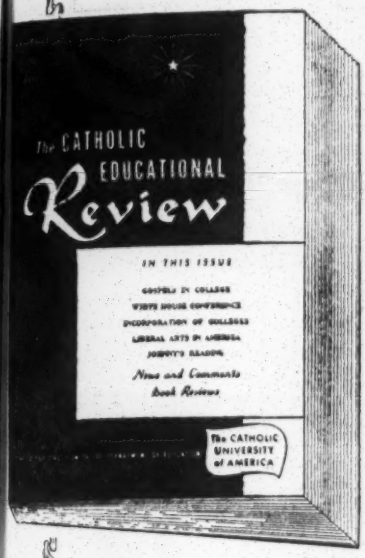

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